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## CONTENTS

Gudmund Schütte: Gotthonic Names .....	Page 69
L. M. Hollander: The Drama in Iceland .....	Page 99
George T. Flom: The Scandinavian Languages in the High Schools .....	Page 107
Report of the Second Annual Meeting of the Society for the Advancement of Scandinavian Study. Address by A. G. S. Josephson: August Strindberg .....	Page 123
Notes. Recent Scandinavian Publications. Announcements of Forthcoming Publications .....	Page 130







## GOTTHONIC NAMES

## I. NAME AND CONCEPT OF A RACIAL GROUP

§ 1. In the literature of today we frequently meet with the terms "Nordic" and "Germanic" used in a racial sense;<sup>1</sup> by these terms is meant nothing else than that which otherwise is called the "northern longskulled race", i. e., that race which originally was identical with the Indo-European family of peoples. But, while the racial characteristics of the Indo-Europeans are present in larger measure in one group of the family than in another and although our own group perhaps exhibits these characteristics in a special degree, it would not be possible yet to stamp any composite of traits as the parent of our race. Whenever it is a question of specifying the racial marks of the individual groups the investigations upon the subject have nothing definite to offer; hence it will be advisable to leave out of account this point of view entirely and to fix our attention upon the linguistic-historical boundary of the group.

§ 2. Our group of peoples is characterized by a type of language which in ancient times belonged wholly to the non-palatalizing languages and which since pre-historic times exhibits a pronounced tendency toward shifting the stop series of sounds so that b, d, g, replace p, t, k, while earlier p, t, k is at first aspirated and then assumes fricative and spirantal character. This group of peoples has always been the most northerly of all the Indo-Europeans, the chief seat being in Scandinavia and Germany. In modern times the group embraces Goths (extinct ca. 1700), Scandinavians, Anglo-Saxons, Frisians, the Dutch, and Germans; the separation of the two last groups is motivated more in political than in linguistic conditions.

§ 3. A number of different names have been employed for this group of peoples. Probably no other Indo-European people is so abundantly equipped in this respect. The reason for the multiplicity of names probably lies in the central situation of the group. Until today this wealth of names has hardly been observed by scholars at all. The only effort to treat them

<sup>1</sup>Cp. Chamberlain: *Die Grundlagen des 19ten Jahrhunderts.*

Dec 1912

collectively which I know is my own article "Om Racenavnet og Racetanken", published in *Norden*, Copenhagen, 1904-1905.<sup>1</sup> It is, indeed, remarkable that the forms of the various names of our group of peoples have received so little attention. For the changing practice in the giving of names offers a striking test of the clearness with which our individuality was perceived during the different periods and of the interest which was evinced in that individuality. It will therefore be my effort to gather together as well as may be here that which has been neglected in the past.

If material of this kind is to be presented exhaustively, it becomes necessary to treat it with reference to several points of view; names grouped according to meaning, their chronological sequence, and the groups of sources according to nationality and culture. I shall first try to fix the groups of meanings and in connection therewith sketch briefly the history of the individual names. Then I shall show the relation between the chronological sequence and the groups of sources on the one hand and the meaning groups on the other.

§ 4. The meaning groups of the names of Germanic peoples are the following eight:

- A. Mythical Conception.
- B. Emphasis on Language.
- C. Emphasis on Geographical Locality.
- D. Emphasis on Intermediate Position Ethnically.
- E. Representation by Foreign Groups of Peoples.
- F. Representation by the Germans.
- G. Representation by the Scandinavians.
- H. Representation by the Goths.

Various names, to be sure, belong to two groups, in that they combine two meaning groups. So, e. g. the Slavic Nemeci means both "the silent" and "the Germans". There are also hybrid forms combining F and H or G and H: Gotho-Germans, Scando-Goths. In such cases I shall include the name as considerations of convenience will suggest. With these preliminary remarks we shall turn now to an examination of the

<sup>1</sup> A brief summary in English may be found in the journal of *Selskab for germansk Filologi*, 1903.

individual names. The bracketed numbers refer to the chronological sequence, (§ 13).

§ 5. Mythical Conception.

1. (1). Sons of Mannus = descendants of the earthborn first man, inhabitants of Mannheim.<sup>1</sup> The designation is derived from Tacitus' mythical family tree, which is the earliest monument of our native literature known to us; I shall cite it as "the family tree of Mannung". According to Tacitus it was already old then, hence dates from pre-Christian times; and it is in accordance with that fact that the ethnic groupings therein contained were already then antiquated. Moreover certain elements may perhaps be regarded as going back to an Indo-European myth, a fact which has been discussed by Wackernagel. For the Aryans use precisely the same designation for themselves: the Hindus call their tribal ancestor Manus, his son Mānavas, his daughter Mānavî, his descendants Mānuśas (= men); the Iranians call the first human pair Mešia and Mešianê. The name was probably never current in practical use.

2 (10) The Sons of Fornjot = sons of the ancient giant, the first giant, who corresponds to the mythical first man and also represents the northern regions of the world.<sup>2</sup> The designation is found in the literary title "Fra Fornjóts ætmonnum", *The Flatisland Book*, I, 24. The ancient giant Fornjot is the first ancestor of a numerous clan of specifically Scandinavian character, which also embraces, however, other representatives of the group, as, e. g., Burgundians and Goths. The earliest descendants of this ancestor have such names as Frost, Icicle, Snow, Góí, Þorri (names of two winter months) etc. According to tradition the clan had its source in Finland and the regions immediately thereabout; the purport being evidently to assign the origin of the whole group of peoples to the arctic North; thus the secondary motif of fixing the geographical locality also enters here. The comparison suggests itself

<sup>1</sup> Literature: Tacitus, *Germania*, chapter 2; Müllenhoff, D. A. II; Wackernagel, "Die Anthropologie der Germanen"; Z. f. d. A. VI, G. Schütte, "Oldsagn om Godtjod", p. 133 ff.

<sup>2</sup> Literature: G. Schütte, "Oldsagn om Godtjod", 130, 133 ff. (p. 130 survey of the ancestral lines).

with Isung, the "Iceman", the mythical leader of the Anglo-Saxons during the conquest of Britain, according to the *Þiðrekssaga*. This tradition of the ancestral line is very late and arbitrarily amplified. But individual members of the family are present in local traditions throughout the North (Sweden, Denmark, Norway, Iceland), a fact which testifies to the great age of the fundamental conception. In particular has the first king Snow been the object of legendary elaboration, cp. my study "Oldsagn om Godtjod". Like the designation "sons of Mannus" so the "sons of Fornjot" has probably never been employed in actual practice as a name.

#### § 6 B. Emphasis on the Language.

3. (22). (Matrix Godt = the group of languages of which Gott = God = Gud is the symbolic word. The designation is found in a work of the French writer Jos. Scaliger, *Diatriba de Europæorum Linguis*, written in 1599, printed posthumously 1610. Scaliger distinguishes the chief linguistic groups of Europe by some symbolic word: "sunt igitur quatuor haec verba, DEUS, ΘΕΟΣ, GODT, BOGE, notae quatuor majorum Matricum, Latinae, Graecae, Teutonicae, Sclauonicae". "Matricis GODT propagines sunt Teutonismus, Saxonismus, & Danismus". The choice of the designation is a philological experiment, and lays no claim to being practicable. . . . A popular and actually current emphasis upon the language is probably to be seen, however, in the Slavic name *Nemeci* = "the silent"; of which we shall speak under F below.

#### § 7 C. Emphasis on Geographical Locality.

4 (3). Hyperboreans are literally people who dwell above or beyond the northwind.<sup>1</sup> The name is very old in Greek tradition, but is supposed to have had quite a different form and meaning originally, namely Perphereans = "transmitters (of sacrificial gifts)", hence was at first a mythical designation, (Müllenhoff). However that may be, it is certain at any rate that in historic times the Hyperboreans were believed to be the inhabitants of the farthest outer zone of Greek perspective. At times they appear as Celts, often, how-

<sup>1</sup> Literature: Müllenhoff D. A. II, 187, Thraemer in Pauly and Wissowa: *Realencyklopädie*.

ever, also as representatives of our own group of people. Pytheas, who visited the North Sea in the fourth century B. C., seems to have used the name in this sense; his words are: north of those European Scythians, who are known as Belcae (= Belgians) dwell the Hyperboreans; they are the first Scythian tribes of what are supposed to be the Asiatic coasts and inhabit the Rhipæan mountains and the land of the midnight sun (Mela III, 5, 36). The name "Belcae" shows indubitably that Pytheas himself is the source of information (cp. Mela III, 57: "Thyle Belcarum litori adposita est" private communication from Arno Holz), and it is equally clear that the "Asiatic" country mentioned is the Scandinavian peninsula. Later the name Hyperborean occurs in the Greek historian Poseidon, 130-140 B. C., where it designates expressly a special group of peoples, the Celto-Scythians, cp. § 9. According to Poseidon the home of the group lies between the Alps and the ocean.

5 (12). People who speak the Northern Tongue = Northern Peoples. The designation northern tongue (*norroen tunga*), expressly embracing our whole group of peoples, is found in an Icelandic geography of the 14th century, cited below p. 88. It is the native popular equivalent of the name Hyperboreans. From the nature of the case the term may have been used quite early; it survives in the two following designations of late and learned origin.

6 (19). People from the Land of the Midnight Sun = Northern Peoples. The expression occurs in Trogillus Arnkil's *Cimbrische Heyden-Religion, oder welche Bewandniss es mit der Religion der mitternächlichen Völker gehabt hat*", 1702-03; an individual term purely.

7 (20). Septentrional Peoples = Northern Peoples. The name is used by the English writer George Hickes in his *Thesaurus Linguarum Septentrionalium*, 1705, which is the earliest comprehensive linguistic anthology of our group of peoples.

§ 8. D. Emphasis on Intermediate Position Ethnically.

8 (4). Celto-Scythians are inhabitants of regions intermediate between Northwest Europeans and Northeast Europe-

ans.<sup>1</sup> The designation originates with the Greek historian Poseidonios (ca. 130-140 B. C.), the first learned observer who distinguished with exactness our forefathers from their neighbors, not only from the Celts but also from the Scythians.

Citing Diodorus and Plutarch Müllenhoff criticizes the earlier vague use of these names. "Es ist gut, die bewohner des eigentlichen Galliens jenseit der Alpen und oberhalb der Pyrenäen von denen im Norden zwischen dem ocean und dem hercynischen bergwald zu unterscheiden, wo Keltike gegen osten mit Skythien über dem Pontus zusammenfliesst. Da muss sich eine mischung des keltischen und skythischen stammes vollzogen haben, mengen von auswanderern sind von da von zeit zu zeit ausgegangen und haben das nördliche Europa überflutet, unter manchen besonderen namen und bald als Skythen, bald als Kelten oder Galater auftretend: der richtige gemeinsame name für sie war Keltoskythen". Here the attempt is made, in thoroughly scientific manner, to grasp and to assign a name to the individuality of our group of peoples. The observation was indeed too fine to maintain itself against the general ignorance of the Greeks regarding the barbarians of the North.

§ 9 E. Representation by Foreign Groups of Peoples.

9 (21). Scythians = Northeastern Peoples. As far as we know, the first one to designate our group by the name Scythians was the West Greek Pytheas, who visited our shores about 325 B. C., thus becoming the discoverer of the Germanic world.

In using the name Scythians he, however, merely attempted to give expression to the ethnic contrast with the Celts, whom he knew well enough from the region about his own city of Marseilles; consequently he intended nothing further than "non-Celtic peoples of the North and the Northeast in general", including therein also the Belgians. This more geographic than ethnic signification the name Scythian retained down to the Byzantine age, cp. Zeuss. In a more real sense the name Scythi is first used as a designation of our group of peoples by the Swedish writer Olaf Rudbeck in his *Atlantica*, 1676.

<sup>1</sup>Literature: Müllenhoff *D. A.* II, 187.

10 (6). Galatians = Northwest Peoples (= Celts).<sup>1</sup> Instead of designating the northwestern non-Celts and non-Scythians by the learned compound Kelto-Scythi, certain Greek writers seized upon the name Galatians which since the 3d century had begun to become known. This name was used for a northwestern tribe of nomads which suddenly had pressed on from the distant Northwest to the mouth of the Danube; and so the tribe became identified with the Skiri and the Bastarni who coming from Eastern Germany had appeared in the same place about that time. That the name Galatians was only a more exact form of the name Celtic was not clear to them. At last the name comes to be applied to our group of peoples in contradistinction to the Celts. It is used thus by Plutarch 5, 32, when he defines the realm of the Galatians as situated beyond the land of the Celts, between the Erkynian Forest and the ocean, and extending toward Scythia.

11 (7). Celts = Northwestern Peoples (= Galatians).<sup>2</sup> The older erroneous separation of Galatians and Celts was entirely misunderstood by the Greek historian Diôn Kassios: according to him the Galatians are domiciled west of the Rhine, but the Celts on the east. This use of the names appears also in the Byzantine age, e. g. in Zonaras, and it is revived by the German Grammarian Schottel in his *Ausführliche Arbeit von der Teutschen Haupt-Sprache*, 1663; at the time of Schottel the ethnical individuality of the Celts had not yet been rediscovered. Holtzmann even, as late as 1855, in his article "Kelten und Germanen", was still under the influence of similar views.

12 (5). Germani = Northwestern Peoples (the Belgian Ligurii), later = Germans, hence passes over into Group 7.<sup>3</sup>

<sup>1</sup> Literature: Zeuss, *Die Deutschen und die Nachbarstämme*, 1837, 62; article on Gallier in Paulys *Realencyklopädie*.

<sup>2</sup> Literature: Zeuss 63: 561.

<sup>3</sup> The literature is extensive. We shall cite here principally only the more comprehensive treatises, where further references may be found, and in addition to these some especially important articles: Tacitus, *Germania*, 2; J. Grimm, *Deutsche Grammatik und Geschichte der deutschen Sprache*. Cp. also *Briefwechsel der Gebrüder Grimm mit nordischen Gelehrten*, ed. by E. Schmidt; Herman Müller "Ueber Teutonen und Germanen", Müllenhoff, *D. A.* II, 189 seq., and Pauly's

Among the names of our group of peoples Germani is the first that can be historically shown to have been adopted in practical use. Our chief source is the well-known passage in Tacitus: *ceterum Germaniae vocabulum recens et nuper additum, quoniam qui primi Rhenum transgressi Gallas expulerint ac nunc Tungri, tunc Germani vocati sunt. Ita nationis nomen, non gentis, evaluisse paulatim, ut omnes primum a victore ab metum, mox etiam a se ipsis invento nomine Germani vocarentur*".

According to the words of Tacitus the elasticity of the conception Germani was clear to the ancients. As to the "how?" and the "whence?", however, they were quite in the dark, and later writers, with one exception, have offered no solution of the question. The only exception is represented by an article which till now has been almost wholly overlooked or rejected, namely Herm. Müllers "Ueber Teutonen und Germani" (cited in Pauly's *Encyklopädie*, G. S.), whose conclusions are identical with those I had arrived at before I had become acquainted with his article. Only a brief outline of his discussion can be given here, as the details of it belong in the section on "spheres of contact" (Neighbors).

It has been established now beyond question, I take it, that those Germani with whom the name gained currency, were not Germani in the modern sense. Therefore there can no longer be any occasion for tormenting oneself with interpretations based on native linguistic material (Germani = *Gêr-männer*, *Gehrende-männer*, *Glüh-männer* ! ! etc.)

It is also believed to have been established that the people first called Germani were Celts. But against this view I must, with Müller, take exception most emphatically. These Germani were a distinct group of peoples who formed a kind of intermediate link between the Celts and the Germani, the later bearers of the name; they were indeed precisely those Belgians, whom Pytheas includes among the Scythian peoples, and holds to be non-Celts. This assumption, which becomes

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*Realencyklopädie*, also in Pauly und Wissowa *Realencyklopädie*; Bremer, "Ethn." in *Grdr. d. germ. Phil.* (2) § 3; R. Much, *Deutsche Stammeskunde* (2), 95 seq.



inevitable at once if we compare Pytheas, Caesar and Tacitus, is shown to be correct by the presence of a Belgian stratum of non-Celtic place-names, which point decidedly to the Ligurii. Now if this is true then every occasion for seeking a Celtic etymology for the word Germani falls; the name Germani is and will remain uncertain.

But the distribution of the name Germani is clear enough. It belonged to a non-Celtic stratum of Belgium which extended across the eastern side of the Rhine (cp. Caesar *B. G.* II, 4: "plerosque Belgas esse ortos ab Germanis"). In the course of time the Germani who dwelled on the left of the Rhine became wholly assimilated by the Celts; those on the right side were in part assimilated by the West Germans who were pressing forward, and in part migrated to the left of the Rhine, where they themselves forced back the Celts and Celticized peoples (Tacitus: qui. Rhenum transgressi Gallos expulerint ac nunc Tungri, tunc Gërmani vocati sint.) But while the real Germani had vanished from the scene as a nationality, their name remained, indeed, in local use on the left of the Rhine; but to the Celts these Germani no longer passed as representatives of a distinct nationality. Among the Celts the name Germani had always represented a nationality, in the main foreign, a distinct group of peoples; hence quite naturally the name came to be transferred to the non-Celtic peoples on the right side of the Rhine. Thus the term perhaps came to be applied by them to peoples there who by origin in reality were Germani; but the nationality so designated was a different one, namely the "Deutsche".

The later fate of the name on Celtic soil cannot be determined with certainty. It never acquired a clear and definite meaning among the Celts. If the Germani were to them a group of peoples then such a conception was rather based on the memory of the vanished nationality of Belgium than on any newly acquired knowledge of the Germans as a national unit in the modern sense. The ancient Celts were not prominent as seafarers; of the interior portions of Germania they could at best, have known only the adjacent regions of West and Middle Germany perhaps as far as the Elbe. The regions to the north and the east were to them a vague terra firma.

If in ancient times a Scandinavian should have wandered within the range of vision of the Celts, he might not unlikely have been thought to be a "German"; but we can hardly maintain that the Celts had any real knowledge of Germanic ethnic unity before the time of the migrations of the nations.

The Romans learned the name *Germani* from the Celts; and it fell to their lot to extend the expression to include Scandinavia. How can we determine when this wider knowledge first appeared? Before our era the Romans could have no definite knowledge of the northeastern boundary of the Germanic group of peoples. When they use the name *Germani* in a more exclusive sense, it was something like our tendency today to include most of the peoples of central and eastern Asia under the vague conception of Mongolian. These are indeed indications that the Romans even down to the birth of Christ did not look upon all the Germans south of the Baltic as a fixed entity ethnically. The chart of Germany in Ptolemy's *Atlas* exhibits a coast-line, which necessarily must have been drawn by one who had been a member of the expedition of the Roman fleet in the year 5 A. D., and the coloration of this chart excludes the Cymbric peninsula and the Scandinavian islands from *Germania*. The coloration cannot have been made by the monks of the cloister of Athos, who copied the chart in the 13th or the 14th century, for in all essentials their copy proves to be quite exact. We have here rather a phase of Roman world-view, which was not yet clear about the distribution of the *Germani*. To the same erroneous view Mela's words also point when he says the *Ermini* inhabit the remotest regions of *Germania*; According to Tacitus' view the *Ermini* were "*medii*", or again they are *mediterranii*; here then they were decidedly not "*ultimi*". But yet Mela seems to have some vague notion of the real distribution of the *Germani*; in III, 54, he mentions the Teutons (whom he, according to III, 32, clearly holds to be *Germani*), as inhabitants of Scandinavia. In Pliny, *Nat. Hist.* IV, 96, and in Tacitus' *Germania* ch. 44 (published in 98 A. D.) we meet with a fuller knowledge about the Germanic character of the Scandinavians. The inclusion of Scandinavian was especially the result of the commercial relations with the amber terri-

tory of the coast at the mouth of the Vistula which had been established under Emperor Nero. But even when the knowledge of the North was at its height the distribution remained somewhat vague; extraneous peoples as Balts and Quan-Finns appear as Germani in Tacitus.

Greek scholars—since the beginning of the Christian era—sometimes adopted the Roman usage with reference to our group of peoples. So, earliest in point of time, Strabo, who, moreover, had no knowledge of the Scandinavians. His successor Ptolemy, who wrote in the second half of the 2nd century, represents the same stage of knowledge as Pliny and Tacitus, i. e. Scandinavia is expressly included as Germanic, that is as far as the reading of the text is concerned; but the Atlas quite contradicts that, in that he excludes from Germania not only Scandinavia, but even the Cymbric peninsula, thus following a Roman prototype of the 5th century A. D. So crudely have the prototypes used by Ptolemy and his predecessor Marinus been worked over.

Among the Germani themselves the name Germani never became current in the classical period.

Ptolemy is, as far as I know, the last classical writer to use the name Germani as a designation for our group of peoples; with the waning knowledge of the geography of the region the name again becomes more limited in its signification.

The Celts are the only people who preserve the name in popular usage. The evidence comes from the Anglo-Saxon Bede, who says that the Britons of his day still designate the inhabitants of the original home of the Anglo-Saxons as Germani, and he adds that they have perverted the name to "Garmani" (V, 11); it is precisely this perversion of form which he alleges, which furnishes us the best proof of popular tradition for the name, for the change of *er* to *ar* is a well recognized Celtic change. Further we can imagine that the Britons of the 8th century not only knew the Germani by name but that they believed them to occupy about the same geographical extent of territory which they occupy in modern times. For in the passage referred to Bede names the Anglo-Saxons, several German tribes, and also the Danes as Germani. Now it is conceivable that he gives this distribution of Ger-

manic race from his own knowledge, but Celtic knowledge of it may also be assumed—for inasmuch as the Danes had appeared as vikings on the Atlantic coasts since the 6th century, the possibility was present, that their kinship with the other invading Germanic peoples should have been recognized on the part of the Celts.

The wider application of the name *Germani* was no longer current among the Romans after the beginning of the 6th century. The history of the Goths by Jordanis, whose Latin terminology presumably goes back to Cassiodorus, expressly contrasts the Scandinavian peoples with the *Germani*, under whom he would hardly seem to include the Goths even. With him the *Germani* probably correspond about to the West Germanic peoples of today.

Greek writers of the same time exhibit a conception of the name that is still more limited; according to Procopius, *Germanoi* is an antiquated name for the West Germans, particularly the Franks. It would seem that Procopius himself calls our racial group the Gothic; other Greek writers of the Byzantine age continued to use the inherited erroneous designation "*Celts*".

As a final result of this development *Germania* is reduced approximately to the extent it exhibits in Ptolemy's chart, corresponding approximately to the present Germany. In the Middle Ages *Germani* is throughout equivalent to "*Deutsche*", whence the use of the name in modern English and Greek; thence also expressions like "*Germanismus*" for "a German turn of expression", "*germanisieren*" for "to turn into German", and "*Germania-Denkmal*" for "a German national monument".

The reintroduction of the wider signification dates from the age of Humanism and originated in Germany. It was prompted chiefly by the discovery of the lost *Germania* of Tacitus in the 15th century. At first the name *Germani* was so employed again solely by Germans, and even among them it passed merely as a loan-word, and was employed only in Latin writings; the translation "*Deutsche*" was everywhere used in active literature. And so it continues down to the 19th century: in the epoch-making writings of J. Grimm, W. Grimm and C.

Zeuss the term "germanisch" is nowhere used on the title-page, it is only and solely "deutsch". Soon, however, the form Germani also acquires a wider currency in literature and spreads from Germany to the neighboring countries. It makes its appearance even in Anglo-Saxon territory; although here the name "Germans" can only mean "Deutsche", the adjective "Germanic" as equivalent to "Germanisch" appears now and then in learned treatises, cp. the *American Journal of Germanic Philology*. The form "Goto-Germaner", "Gotho-Germans", which has appeared in Denmark and England, is a compromise with the synonym "Goths".

Thus the name Germani has secured a well-nigh universal currency. But the transformations of its fate have not thereby reached their end: with Houston S. Chamberlain the name of a group of peoples becomes the name of a family of peoples and is elevated to a racial name. With him Germani is equivalent to Indo-Europeans. In further continuation of this perspective there remains only one step more: the name Germani becomes a term for man in general.

§ 10 F. As Represented by the Germans.

13 (2). Nemeci = those without a language (?), later = the Germans.<sup>1</sup> The name is Slavic, genuinely popular and very old. According to the native conception the name designates our group of peoples as "dumb, speechless", i. e. "speaking an unintelligible language". This explanation of the word is very plausible, and cannot be rejected without the strongest of reasons. In the meantime quite a different etymology has been offered (Corp. Insc. Lat.) according to which the name comes from the German tribe Nemeti, who conquered the region about Speier on the left bank of the Rhine in the 1st century B. C. But, according to the accepted view, the name of this tribe is not German at all, but of Celtic origin, and the Nemeti therefore probably had been neighbors of the Celts from early times. We have no evidence whatever of their presence on the Slavic-German border. Yet this theory remains a pos-

<sup>1</sup> Literature: Lehrberg, *Untersuchung zur ältesten Geschichte Russlands*, P. 178. Daniel Streyc, *Reise nach Island* (Polish orig.), translated into Danish by Thorson, *Annaler for nord. Oldkyndighed*, 1858; G. Schütte, "Om Racenavnet og Racetanken," *Norden*, 1904.

sibility which cannot be dismissed off hand. Inasmuch as Celts were domiciled in Bohemia and farther east, the Nemeti could very easily have been neighbors of Celts and East Europeans at the same time, before they migrated west. To be sure, they would hardly have been immediate neighbors of the Slavs, their nearest neighbors would rather have been the Dacians; but through the latter the name might possibly have reached the Slavs. It remains then, for some investigator to discover possible traces of the Nemeti in Eastern Germany; for the present we are obliged to doubt that any such exist.<sup>1</sup> Whatever the origin of the name be, it is at any rate certain that the Slavs used the name Nemeci in ancient times as a general designation for our group of peoples. The occurrences in Russian literature from the 13th to the 17th century include the Germans, the English, Swedes, Norwegians and Danes (cp. Lehrberg, and also Rydberg, *Sveriges Traktater*, I, 173 and *Register*). The printer Daniel Streyc, who was of Bohemian origin, and who wrote a Polish account of his travels in 1638, regarded Icelandic and Danish as daughter languages of Nemeci by which he understands specifically German.<sup>2</sup> The wider signification of the name has probably everywhere disappeared in the modern Slavic languages; it means now quite generally only "Germans".

14 (17). Deutsche = speaking the popular language (or "speaking distinctly, deutlich)." The basic word is Gothic *piuda*, O. N. *þjóð*, O. H. G. *deota*, "people"; the word "deuten", also suggests itself. The derivative "deutsch" is supposed to date from the 9th century; at first the term was applied to the native vernacular of Germany in contradistinction to Latin, the foreign language which had been introduced for the use of the church and the learned. Out of the designation of the language there arose later a designation of the

<sup>1</sup> The city Nimptsch in Upper Silesia cannot be considered, as there is no evidence of its existence in antiquity; the name was probably given it by the Slavs.

<sup>2</sup> He says: "the Icelandic language is very different from others, and although it has its origin in the Nemeci language, it differs from it considerably, while, however, those who call themselves Danes are able in a measure to understand it. Islandya has its name from the Nemesi word *eisz*".

people, corresponding to the Latin synonym *Germani*. It is difficult to say definitely when it took on the broader meaning of a name for a group of peoples; comprehensive lists of peoples are lacking for that early period, they cover only Gothic and German dialects. Thus e. g. the abbot Smaragdus says in his *Onomasticon*, written in the 8th century, that Frankish as well as Gothic come from German; Walafrid Strabo d. 849, says: "the Goths had our, i. e. the German language", and in the *Annolied*, 11th century, we are told of the Krim Goths:

Man sagit, daz dâr in halvin noch sîn,  
die dir diutschin sprechin  
ingen India vili verro.

In all these cases "Goths" can be understood to have been thought of as "inhabitants of Germany"; hence there is hardly evidenced any such thing as the geographical conception "Germany". But in the age of the Reformation, when the rediscovery of the Germania of Tacitus revived the study of the antiquity of the country the classical name *Germani* is expressly given the signification of a name for a group of peoples and promptly translated by "Deutschen". Thus e. g. in Turmair's *Chronica von ursprung, herkommen und thaten der uhralten Teutschen*, 1541, in Schottel's *Ausführliche Arbeit von der Teutschen Haupt Sprache*.

We have already said above that in Latin writings *Germani* was used and in German writings the word *Deutsche* was used. The climax is reached at the beginning of the 19th century: then the designation "deutsch" is used e. g. in the title pages of the works of J. Grimm, W. Grimm, C. Zeuss, et. al. Later the name *Germani* appears also in German writings, but as late as 1905 a work entitled *Deutsche Stammeskunde* by R. Much, 2 ed., appeared, in which "deutsch" is used in the sense of Germanic.

15 (15). Teutons = "belonging to the folk"; at first it stands for the associates of the Cimbri, later for the Germans.<sup>1</sup>

<sup>1</sup> Literature: *Chronicon pontificum et imperatorum Bavaricum*. *Mon Germ.* SS. XXVI, 222. Scaliger, *Diatriba de Europaeorum linguis*.

The name is the stem of the derivative "Deutsche" (see above), and the two names have also been used together in literature. There is, however, no historical connection between the two, aside from the well-known fact that Teutons as well as Germans are members of our ethnic group. The original bearers of the name Teuton presumably had their home in the present Denmark, in which two provinces by the name *Thiuth* were known in the Middle Ages and still exist, namely *Tybjerg Herred* in Zealand and *Tyland* in Northern Jutland. Having become renowned through their expedition against Rome the Teutons expanded even in antiquity far beyond their original domain; Mela e. g. speaks of them as inhabiting all Scandinavia. Later when the name "Deutsch" had come into use the learned identification of it with the name Teuton was a matter of course; in place of *Theotisci* one would write *Theotonic* or some such form. Then as a next step Teutons as a name of a people, variant form *Theutonici*, was made into a name of a group of peoples. This expansion of the term occurs first, I believe, in the Bavarian chronicle of the 13th or 14th century cited above, where a very interesting and exact discussion is given of the racial movements in Eastern Germany. Apparently independent of this the name Teuton is then taken up by the French scholar Scaliger in the 16th century. With the 19th century it became generally current in English speaking countries; I am however, not able to state who there introduced the name.

16 (16). *Allemani* = "all men"; means first the tribes of the Upper Rhine, Germans in general.<sup>1</sup> The designation *Allemani* arose in the 2nd or 3d century A. D. among southwest German tribes. The neighboring French transferred the name to all the Germans and the Italians generalized it in the 14th century to include our entire group of peoples; by way of the Italians the designation finally reached Russia. The development is certainly popular.

The Orehowitz peace tract of 1323 says: "of the whole of *Almania*, that is Lübeck, Gothland and Sweden". The Italian

<sup>1</sup>Literature: *Racolta di Rumusio* II, fol. 97; Lehrberg, *Untersuchungen zur ältesten Geschichte Russlands*, p. 178; G. Schütte, "Om Racenavnet, etc.", p. 127, 128.



Cantarini, who made a journey to Russia in 1487, calls Sweden "la Alamagna alta". This use of the name has probably nowhere been handed down to the present time.

17 (14). Sax-maa = Swordmen; at first = Saxons, later = the Germans.<sup>1</sup> The ancient Germanic tribal name Saxon (< sahs, 'dagger, sword'), spread locally along the coast from Flanders to Esthonia as the result of colonisation. Thus the Saxons became Germans to the northern and the Estnic-Finnic conception. The Finns used the name still more broadly for the Teutons in general; at any rate Swedes were, according to Rudbeck, called Saxmæ, precisely as the Italians had called them Allemanni. In view of the general conservative character of the Finnic language it is quite likely that this use still persists somewhere among the Finns.

§ 11 G. Representation by the Scandinavians.

18 (11). Varjazi = 'men' = Varangians.<sup>2</sup>

The Scandinavian name Vāringjar, in its Russian form Varjazi, is formed from a stem that appears in tribal names such as Bai-varii, Cant-wære etc. and means simply 'men'. It came to be applied originally to those Scandinavians who made scattered settlements throughout Russia; here the name was picked up by the Slavic population and used as a term for our whole group of peoples. Cp. Nestor 5, 212: "So these Varjazi are called Russians, as others Swedes, others Northmen, Angles, and others Goths"; further, 2, 24: "the Letch, the Prussians and Tschues are domiciled by the Varangian ocean. By this ocean dwell also the Varangians eastward as far as the Semitic boundary; and by this same ocean they dwell as far to the west as England and Walland. Of Japhet's family are also these: Varangians, Swedes, Northmen, Goths, Russians, Angles, Galicians and the Welsh". The last passage is evidently intended as an enumeration of the members of the group, although Varangians here appear as a coordinate term with the other names. None of those mentioned fall wholly outside the group: the Galicians are Spanish Goths, and the Welsh are subjects of the Franks. With the assimilation

<sup>1</sup> Literature: Olaf Rudbeck: *Atlantica*.

<sup>2</sup> Literature: Nestor, *Slavenchronik*, 5, 212; Zeuss, *Die Deutschen* p. 59; Schütte, *Racenavnet*, p. 128.

of the Scandinavian Russians into the Slavic nationality the name Varangian fell into disuse; it is probably not found today as the name of a racial group.

19. (13). Lochlannaig<sup>1</sup> = Firthland-People = Norwegians = Scandinavians generally.<sup>2</sup> The Gaelic name of the Norwegians was extended, most likely in the 14th or 15th century so that it embraced the Danes and even the Germans. Our authority is "*In Cath Catharda*", the "*Civil Wars*" of *Lucanus*, in *Free Irish Translation*, published by Whitley Stokes, Irish Text Society 1909. Line 150: "Caesar was appointed to the dictatorship . . . at the rough land of Gaul and the broad-long country of Lochlann, for those are one country save for the intervention of the very pure river Rhine which divides and separates the two lands". Also in l. 120 Lochlann is called "the broad-long country".—L. 5370 mentions the "longmaned heroes of Lochlann, impetuous, madly-vigorous, importunate, furious".—L. 510: (The route on which the Cimbri passed the Alps) "is the same also that the warriors of Lochlann came to harry Rome".—L. 5246: Caesar's sword was made of "chosen and veritable acmes of the full-sharp, hard, tough, severe Lochlannach blades".—L. 1305: Pompey addresses his men to fight valiantly "in their own fatherland against Franks and Lochlannach and against the broken army of outlanders which stood in Caesar's company".

Regarding this extension in use Holger Pedersen says: "Jeg ser heri et slags Forlegenheds-sprogbrug; Oversætteren har savnet et folkeligt Udtryk for "Tyskland", og har saa paa Grund af Forestillingen om Slægtskabet mellem Tysker og Skandinaver grebet til det velkendte Lochlann".<sup>3</sup> This is precisely the way in which many group-names have arisen. The manuscripts are from the 15th century and thereabouts, though the date of composition may be somewhat earlier.

<sup>1</sup> Lochlannacha, later Irish form.

<sup>2</sup> Literature: Alexander Bugge, "Contributions to the history of the Norsemen in Ireland", in *Norske Videnskabselskabets Skrifter* 1900, II, No. 4; Marstrander, *Erin* V. 250.

<sup>3</sup> Privately communicated.

20 (18). Cimbri = Inhabitants of the Cimbric Peninsula.<sup>1</sup>

The name Cimbri is etymologically uncertain. It does not aid us that we find it translated "Robbers" among the Gauls, we are not on that account justified in assuming Keltic origin for the name, as Müllenhoff does, *D. A.* II, 117 seq. The meaning "Robbers" is simply *post festum* arising from the historical appearance of the Cimbri precisely as in the case of their associates the Ambroni, cp. above. On this question the reader may be referred to the excellent discussion by J. F. Marcks. The name Cimbri survives to the present time in the northern part of the Cimbric peninsula in the name *Himmerbo*, inhabitant of Himmerland, the older Himmer-Syssel. The Greek *k* = Lat. *c* represents simply inexactly the Germanic spirant, as the *t* in "Teuton" from Germ. *þeup-*. The renown of the Cimbri prompted several scholars in the 16th and the 17th century to select the name as a designation for our whole racial group; they were the Dutch writer Gorp, Arnkil from Schleswig and Peder Syv from Seeland. The name has never enjoyed any extended use.

§ 12 H. Representation by the Goths.

21 (26). Teuto-Goths = Teutons (alias Germans) + Goths. The name is used by Albany Major, "Viking Notes" in *Saga-Book of the Viking Club*. It is a compromise form, combining the two tribal names Teutons and Goths; at the same time it may have been suggested by the Old Icelandic extension of the name Goths: Got-þjóð (nr. 9). Individual.

22 (23). Gotho-Germans = Germani (alias "Deutsche") + Goths. Used by Vilhelm Thomsen et al.; English citation in Firmenich, *Germaniens Völkerstimmen*, preface. It is a compromise form which combines the two racial names Germani and Goths. Its use is very limited, being found chiefly in Denmark.

23 (24). Scando-Goths = Scandinavians + Goths. Name

<sup>1</sup> Literature: art. "Cimbri" in Pauly and Wissowa's *Realencykl.* 1899; Goropius Becanus (Gorp van Bek), *Origines Antwerpianae*, 1569; Trogillus Arnkil, *Cimbrische Heyden-Religion* etc., 1702-1703; Peder Syv, *Nogle Betænkninger over det gamle Cimbriske Sprog*, 1663; J. F. Marcks, "Die römische Flottenexpedition zum Kimbernlande" in *Jahrbuch des Vereins von Altertumsfreunden im Rheinlande*, 1894.

used by George Stephens: *The Oldest Northern Runic Monuments, Preface* p. VIII (written 1867). It is a compromise form which combines the name of the Scandinavians with the racial group-name Goths. Individual.

24 (9) and 25 (25). Got-þjóð and Goðlanders = Gothic Peoples.<sup>2</sup> Even among the Goths the name Gut-þiuda i. e. "Gothic people", was used; it occurs in the fragment of the Gothic calendar. It was the usual name employed among the people themselves and therefore the Greeks of a later period regularly used the form Γοτθοί, in reality a diminutive of Gut-thiuda. With the Gothic heroic saga the form reached Scandinavia, and as the simplex 'Goth' was used already in Old Germanic times as a racial group-name, the compound acquired the same signification. We find some traces of this already in the Eddic lays, there employed, to be sure, in a vague mythical way. Müllenhoff explains that the Goþ-þjóð of the Ragnarok-episode simply means "divine race" (*D. A.*); but Rydberg maintains unhesitatingly: "Got-thjod är Germanfolket och Germanlandet".

But our chief source is an Icelandic geography of the 14th century. Deducting the learned mythical features the passage is as follows: "the Origin of all tradition in the 'Norroen' tongue took place when that language, which we call Norroen became established here . . . and this tongue embraced Saxony, Denmark, Sweden, Norway and some parts of England . . . and at that time these lands were called Goðlands and the people Goðþjóð". The forms with ð or þ show the influence of mythological ideas; the name 'goths' was associated with 'gods'. In the compound Got-þjóð the assimilation of tþ to þþ might very easily take place.<sup>1</sup> Finnur Jónsson informs me that he believes he can show that the form Got-þjóð was the regular current form during the Eddic period, and therefore this form is to be preferred. The designations Got-þjóð and goðlands have never been used extensively. But they are interesting because they are connected with one of the first native definitions of our racial group. I have occa-

<sup>1</sup> Literature: Fornmanna Sögur, XI, 412; Victor Rydberg: *Undersökningar i germansk Mythologi*, I, 195; G. Schütte: "Oldsagn om Godtjod".

sionally used the name since 1903 first in journal of the "Selskab for germansk Filologi". Cp. further the following numbers.

26 (8) and 27 (27). Goths, Gotthonic.<sup>1</sup> The name "Goth" is etymologically uncertain. Possibly it may be connected with the verb O. N. "*gjóta*, 'giessen'; the ablaut form *gaut*, 'ich goss', gutan- = gegossen", may be compared with the tribal names *Gautar* and *Gutar* which frequently appear side by side in Scandinavia. We may further compare O. N. *goti*, 'horse', a word that in reality should mean "the one who casts, the dispenser". But this interpretation is questionable, for the word *goti* may be a geographical name similar to Wallachian, Arabian, etc. From a very early time the name of the Goths was native in Scandinavia as well as south of the Baltic; the southern Goths were, as a matter of fact, settlers from Scandinavia. Through the migrations of the nations the Goths suddenly became the most prominent representatives of our racial group as well in political as in cultural and linguistic respects: they created our first established power politically, our first national church, our first cultured literary language. The elevation of the name of the Goths to a name for the whole group of peoples was almost a necessary consequence of these facts. It was the first name of native origin that came to receive general application to the group.

The first evidence of the extended use is found in Greek writers after the 6th century; see the citations in Zeuss and Bremer, loc. cit. Procopius speaks of 'Gothic peoples'; "as common characteristics he names in the first place physical appearance, similar laws, the same religion, (the Arian) and the same language, *γοθική λεγομένη*" (Loewe). He then names as Gothic a number of individual tribes: Goths, Vandals, Visigoths, Gepides (Wars of the Vandals, I, 2, p. 178 A. B.), Rugii (Wars of the Goths, III, 2, p. 470 B), Skirii, and Alani (do. I, 1 p. 308 A). The Burgundians are added by Agathias I, 3, the Eruli by Zonaras, 12, 23, p. 590, the Eudusiani by Peri-

<sup>1</sup> Literature: Zeuss 441, Bremer 821; W. Grimm, *Deutsche Heldensage*; R. Loewe, *Die ethnische und sprachliche Gliederung der Germanen*, 43; G. Schütte, "Oldsagn om Godtjod".

plus of Pontos *Eux.* XLII, 22 (Loewe, *Reste der Germanen am schwarzen Meere*, 5, 5). In the latter case 'Gothic language' is expressly mentioned.

The question first arises as to what we are to understand by the designation 'Gothic peoples'. Zeuss takes it to be an independent invention by Procopius; this is clearly erroneous since the designation appears also elsewhere, where borrowing from Procopius is not possible. The designation was surely popular and generally current; it might have arisen among the Greeks or the Goths with equal readiness.

The list of individual tribes given by Procopius represents especially the East Germanic group. The designation 'Goths' was especially natural here because of the uniting bond of the Gothic national church. But tribes from the other groups came to be associated with them, the Eruli and the Eudusiani, both of which originally dwelt in the neighborhood of the present Denmark. Can this association be explained by the supposition that they had become assimilated to the Goths linguistically, just as the Alani, who originally spoke an Iranian language, later appear as Goths? But, as Loewe says, that would be to overlook the fact that Procopius is not acquainted with any other group-names within our racial group than that of the Goths. Loewe says: Von Wert für die Gliederung des Germanenstammes . . . könnte seine Bezeichnung doch nur dann sein, wenn er irgend welche westgermanischen Völker mit den 'gotischen Völkern' zwar als verwandt bezeichnet, aber doch wieder von ihnen unterschieden hätte". But this Procopius did not do, therefore Loewe says, "könnte er vielleicht . . . an eine ältere Bezeichnungsweise angeknüpft haben, wonach alle Germanen, die in den Gesichtskreis des griechischen Volkes traten, von diesem und danach auch von den Römern direkt unter dem Namen ihres grössten Stammes als Goten zusammengefasst werden konnten". What Loewe here suggests as a possibility I hold to be assured beyond a doubt, but with the difference that the group-name Goths was not an old one at the time of Procopius but was just then coming into use. In his enumeration Procopius did not at all intend to give an exhaustive picture, but only to name those representatives of the group which lived nearest to the Greeks, and all these

belonged, as it happens, to the East Germanic group of tribes. Procopius himself was better informed regarding the distribution of our racial group than any other Greek writer of his time. He knew the boundaries between the Krim Goths and the Huns, between the Scandinavians and the Skridfinns, between the Angles and the Britons. His knowledge of the border regions was therefore much more exact than that of a Caesar or a Strabô, and if we assume that the name Germani was used by these writers as a group-name, we must also make the same allowance for Procopius's use of the name Goths.

The wider signification of the name of the Goths in Procopius is the less surprising, inasmuch as precisely the same use occurs within the same century in a diametrically opposite part of Germanic territory. The occurrence is in the catalog of names in the Old English poem *Wilsîð*. The last part of this poem contains a list of heroes from the 3rd, 4th, 5th, and 6th centuries—Goths, Burgundians, Franks, Longobards, et al., and these are designated expressly as "eþel Gotena", Gothic nobility. Two centuries later we have another Old English testimony, namely King Alfred's translation of *Orosius*. On the last page the Latin original speaks of how Goths, Vandals, Swabians and Alani ravage the Roman realm, Alfred translated simply: "the Goths press forward, some into Spain, others into Africa". Clearly he employs the name Goths here as a general designation of our group. The same use of the name is found in the Old Norse *Edda*, something that was noticed already by W. Grimm, who says: "sehr natürlich hat die Edda hernach gotisch im allgemeineren Sinne genommen; so steht es an anderen Orten, und so wirt auch Grimhild eine gotische Frau genannt und soll Sigurd über Gothen herrschen".

We have seen above in the discussion of the expanded form Got-pjóð, that the unity of the Gothic group of peoples was recognized expressly with reference to the linguistic relationship. In the course of time 'Goths' and 'gods' became more or less completely confused, as e. g. in learned use of the name in the mythological school of Snorri. Such a development was, indeed, unavoidable as the memory of the historical Goths became more and more dim. But it was precisely this mythicizing of the name that rescued the group-name from total extinc-

tion. The quoted passage shows that the ethnic conception of the name survived as late as the 14th century.

In the 16th century the learned Eddic tradition was revived by Arngrímur Jónsson, the father of modern Icelandic science; the evidence is his *Chrymogæa* (= Iceland), 1609, as well as his *Supplementum Historiæ Norvagiæ*, 1544, a beautiful unedited manuscript in the Bartholinian collection of the University Library at Copenhagen. Through his successor Rúnolfur Jónsson his theories of the Gothic group were transmitted to the English scholar George Hickes, and were used in the introduction to the latter's *Thesaurus Linguarum Septentrionalium*, the first extensive linguistic anthology of our racial group (1689-1705).

A further impulse in the same direction came with the discovery of the Gothic written monuments from the time of Ulfilas. The existence of a national Gothic script had, to be sure, never been entirely forgotten; the expression "Gothic script" had erroneously been applied, however, to the corrupt form of the Latin cursive script as written by the monks in the Middle Ages. During the latter part of the Middle Ages this error gave place in part to a new one. It came to be believed that the Scandinavian runes represented the genuine Gothic written characters. And so the runes were called "litteræ Gotticæ". The first occurrence of this expression is probably an addendum in the manuscript of the Danish geographer Claus Clausen (Clavus), 15th century. It is found further in the highly important work of the Danish runologist Ole Worm, *Runer seu Danica Litteratura antiquissima vulgo Gothica dicta*, 1636. Moreover also the Etruscan written characters were held to be Gothic; cp. a work by Signeur des Accords, cited by Ole Worm.

Of course such erroneous suppositions were quite overshadowed when the genuine Gothic monuments were brought to light again. As is well known the discovery was, in the fullest sense of the word, epoch-making for the systematic study of the languages of our racial group; as a matter of course the event found expression also in the use of the name. Ulfilas's Bible was regarded as a monument of the parent language. To this was added also, of course, the recognition of



the historical facts of the political and cultural factors which had brought about the rise of the name of the Goths. Further it was also emphasized that the name of the Goths occurs both north and south of the Baltic; erroneously the Jutes in Denmark and in England were held to be representatives of the Goths.

And so for real or erroneous reasons the Goths became the symbol of our racial unity in varying degree in the different countries. We have already named two instances from Iceland, Arngrímur Jónsson and Rúnolfur Jónsson, and further George Hickes in England. With these writers belong also a prominent Dutch investigator F. Junius (du Jon), the Swedes Olof Rudbeck and Joh. Ihre, similarly prominent, and the Dane Rasmus Rask, one of the founders of comparative philology. Rask's example was at first followed by investigators like Vilh. Thomsen and Karl Verner; cp. Thomsen's epoch-making work *Om den gotiske Sprogklasses Indflydelse paa den finske*. Later Thomsen generally uses the term Germanic or Gotho-Germanic. We may note also the article on "Teutonic Languages" in the *Encyclopedia Britannica*, 1876, where our group is called 'the Teutonic or Gothic group'. Today the use of the name Goths as a group name is limited almost entirely to Denmark, and even here it rarely occurs in the scientific literature. To avoid ambiguity I have adopted the classical form "Guttones, Gothones", and from it formed the adjective "Gotthonic" and this form I am using in my course at the University, thus linking it again with scientific tradition.

§ 13. Having now examined the groups according to meaning I shall here consider the chronological sequence and the groups of sources. I shall at the same time consider the relation of these two to the groups according to meaning.

The chronological sequence offered below must of necessity be somewhat arbitrary. In many cases it is impossible to give the precise ethnical signification of a name or show when it arose, and we are in such cases forced to fall back upon bare conjectures. As the present attempt to fix the time of origin is absolutely the first, possible imperfections will not be judged too severely.

1. Sons of Manus. Native, popular, very old, probably from pre-Christian times.
2. Nemeci. Slavic, popular, of a certainty also very old.
3. Hyperboreans. Greek, in its wider signification presumably of learned origin; perhaps from the 2nd or the 1st century B. C.
4. Kelto-Scythians. Greek, learned, 2-1 century B. C.
5. Germani, Germanic. Keltic-Roman, popular, 1st century B. C. to 3rd century A. D. in learned use among the Greeks in the 1-3 century A. D. Through learned influence readopted in the 16th century; in general use since the 19th century.
6. Galatians. Greek, literary (popular?), 1st century B. C.
7. Kelts. Greek, literary (popular?), 2nd century B. C.; revived in learned use, 1663, 1855.
8. Goths. Native, popular, since the 6th century A. D.
9. Got-thiod. Native, popular, Eddic (from Nr. 8), revived in learned use, 1907.
10. Sons of Fornjot. Native, popular, in Old Norse tradition of Eddic character.
11. Varjazi, Væringjar. Slavic, popular, 11th century.
12. People of "Nor-roen tongue". Native, examples from the 14th century.
13. Lochlannach. Keltic (Gaelic), popular, Viking age? examples from the 15th century.
14. Sax-maa. Finnic, popular, since the Saxon colonisation of the Baltic countries.
15. Teutons. Native, learned, 14th century; by learned influence general English since the 19th century. French sporadically, 16th century.

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|-----------------------------------|---|
| 16. Allemanni.                    | Italian, popular, 15th century; Russian sporadically 15th century.      |
| 17. Deutsche.                     | Native, popular since the 16th century, learned since the 19th century. |
| 18. Cimbri.                       | Native, learned, 16-17th century.                                       |
| 19. Peoples of the Mid-night sun. | Native, literary, 17th century.   |
| 20. Septentrional.                | Native, learned (in Latin writings), 17th century.                      |
| 21. Scythians.                    | Native, learned, 17th century.  |
| 22. Matrix Gott.                  | French, learned, 17th century.  |
| 23. Gotho-Germanic.               | Native, learned, 19th century.  |
| 24. Scando-Goths.                 | Native, learned, 18th century.  |
| 25. Gothlanders.                  | Native, learned, 1905.  |
| 26. Teuto-Goths.                  | Native, learned, 1907.  |
| 27. Gotthonic.                    | Native, learned, 1910.  |

The mythical conception, represented by the native designation 'sons of Mannus' is probably the earliest in the whole group. The designation would certainly claim this distinction if Wackernagel's opinion be correct, that the myth is Indo-Germanic. The emphasis upon language, represented by the Slavic Nemeci, seems likewise to be very old. Its age cannot, however, be definitely fixed. The emphasis upon geographical locality may also rightly perhaps go back to antiquity. In native use it is represented by "people of Norroen tongue", in foreign use by the Greek name Hyperboreans. To the northern peoples it was natural from the first to emphasise their origin from the high North, and the corresponding Greek expression is known to have been used in the 5th century B. C. The expression occurs often in later times.

Emphasis upon intermediate position between Kelts and Scythians is presumably contemporaneous with the representation by foreign peoples like Kelts, Galatians or Germani, as racial designations; the time is the last centuries B. C. Such names are found especially in the border regions of the Greek horizon. The representation by various native tribes exhibits the influence of the migrations of the nations. The first to appear are the Goths, the principal actors in the period of

the migrations. Thereupon follow the Scandinavians and still later the Germans, who by literary influence come to be confused with the Teutons. In the 19th century compromise forms, like Gotho-Germans, Scando-Goths, Teuto-Goths, appear. So far the chronology; let us now consider the distributors of the names.

In the name Nemeci the Slavs early formed an independent and popular designation of our racial group. At a later time they transfer to the group the name of the representative that was best known to them, the Varangians (Varjazi). The Greek view-point is the geographical locality. Later Greek writers erroneously designate us as Kelts or Galatians, using thus in a misleading way the name of that people to the northwest that was best known to them. Temporarily, but only for a short time, they adopt the Kelto-Roman designation Germani. The Kelts on their part, confuse us with their north-eastern neighbors, the Germani in Belgium. The Roman writers of the classical age adopt the Keltic designation. Their descendants the Italians assign to our group the name of the contiguous German tribe the Allemanni. The Finns, in similar wise, call us Sax-maa from a neighboring German tribe.

In native terminology the group is first given a mythical name (Sons of Mannus). In a practical sense a designation first appears which is based on the most illustrious representative of the group in the period of migrations, the Goths. Later, local patriotism often plays a role. The revival of the name Goths was encouraged by the Swedes, for they regarded themselves as the real descendants of the Goths. The name of the Cimbri was preferred by the Danish writer Peder Syv, for the Cimbric peninsula is a part of Denmark. The name is also preferred by Trogillus Arnkil, who himself was a native of the Cimbric peninsula. The name "Deutsche" and the synonym, germanisch, are preferred especially in Germany.

§ 14. We have so far examined the chronology and the reasons that led to the use of the names in question. Let us now briefly consider the practicability of those names that are in present use. These are the five names: 1, German, Germanic, 2, Deutsche, 3, Teutons, 4, Goths, 5, Gotho-Germans. Of these the first and the third claim decidedly the most extensive

use. The fourth and the fifth are limited principally to Denmark. No one of the forms is wholly satisfactory; cp. on this de la Saussaye, *The Religion of the Teutons*, p. 79. The principal objection is the ambiguity or rather the vagueness which is everywhere so pronounced. I shall briefly summarise the variety of meanings.

Germani = 1, a tribe in Belgium; 2, a tribe in Westphalia; 3, a tribe in Southern Spain; 4, a tribe in Persia (also called Karmanoi, in the present Kirman); 5, the West Germans (Procopius); 6, the "Deutschen" (Engl. Germans), 7, the West and the East Teutonic peoples (Rasmus Rask), 8, our whole racial group; 9, the Indo-Europeans (Chamberlain).

Deutsche = 1, German-speaking inhabitants of Germany; 2, German-speaking inhabitants of Germany, the inhabitants of the Netherlands (the Dutch); 3, German or Frisian-speaking inhabitants of Germany; 4, our whole racial group.

Teutons = 1, tribes that lived near the Kimbri; 2, the Deutschen (cp. 'furor Teutonicus'); 3, our whole racial group.

Goths = 1, a tribe to the south of the Baltic; 2, a tribe on the island of Gothland; 3, a tribe in Southern Sweden (L. G. form; O. N. Gautar); 4, the Swedes in general (poetic); 5, the Scandinavians; 6, our whole racial group. Cp. further expressions, like 7, Gothic script and 8, Gothic style.

The variety of significations attached to these names is exceedingly unfortunate. This objection applies least to the name Teuton, which, however, is losing rather than gaining ground today. A compromise such as Gotho-Germans would do away with this objection, for it would be clear, but the form is cumbersome and seems to have little prospect of establishing itself. I myself have, on account of the ambiguity of the name Gothic, adopted the form Gotthonic, thus avoiding uncertainty of meaning, for while this form has classical ancestry it has been so little used that there are no undesired associations attached to it. Nevertheless this innovation will hardly accomplish anything more than to hinder the complete disappearance of the name Goths. In all likelihood parallel forms will continue to be used side by side, for each is supported by its weighty reasons. The name Germanic has classical authority and enjoys international use. The name Teuton reminds us

of the first appearance of our racial group on the stage of history and a nationality of over 100 millions weighs in its favor. The name of the Goths is the earliest native name of our group. It calls to our mind the climax of the great migrations, and it represents an actually unbroken tradition of nearly fifteen hundred years.

*University of Copenhagen.*

GUDMUND SCHÜTTE.

## THE DRAMA IN ICELAND

## A SKETCH

Historically, the drama of Iceland is of very recent origin, dating from the last decades of the 18th century, when dramatic representations spontaneously grew up in the Gymnasium (Latin School) of Reykjavík, the capital. It will be easily understood however, that, essentially, it is an imported art. It stands to reason, whatever enthusiasts on the subject have said to the contrary, that, by its very nature, the drama can attain independent and legitimate growth only in larger centers of human habitation where the stage, necessarily, epitomizes the tendencies of the times, and, if occupied by a real literature, is in every sense, the true self-expression of the community. As late as 1886, a sober-minded author on Scandinavian literature was able to say, with some justice: "Iceland lacks all conditions for a dramatic literature". And the situation has not changed essentially since. Whatever has been done in that line is to all intents and purposes due to stimulation from abroad and in that sense artificial.

Even now dramatic art is under a heavy handicap in Iceland as compared with other lands where a literary revival has taken strong hold of the theatre, notably, Ireland. Up to very recently, there did not exist a single theatre adapted to staging real plays. In Reykjavík, a town of some ten thousand inhabitants, there are now two play-houses, the larger one seating some 400 people; in Akureyri, with some 3000-4000, there is one; and several other towns have at least some hall that will do for occasional representations. It goes without saying that the actors are exclusively amateurs, drilled, in the most favorable cases, by some actor whom chance has drifted to these lonely shores. These companies are said to enjoy a uniformly flourishing existence; and, whether good or bad, the play is always well patronized; for impecunious as the Icelanders are, they always have enough to defray the running expenses, and no one is too poor to indulge in the rare luxury of seeing a play.

These are the restricted conditions the would-be Icelandic

dramatist has to reckon with. It is a difficult matter for him to get his play printed before it has been accepted and tried out by these companies of amateurs who, sincere and enthusiastic though they be, naturally steer clear of plays with many persons and especially of those with difficult or erotic scenes. Many of the actors may be well-read enough and possess good taste, but possibly have never been abroad—may never have seen a play staged and acted on a larger scene. Hence, the usual choice—even in the capital, is the light comedy, notwithstanding the fact that the Icelander is of a decidedly reflective character which does not recoil from the tragic. And if, undaunted by all these obstacles, the Icelander tries his hand at this genre, he is promptly met with the formidable competition of foreign comedy. And supposing he succeeds in spite of all, what of it? When authors of small nations, such as Denmark and Holland have been known to complain about the limited circle they can hope to reach, how true, how pathetically true is this of Iceland, with its fourscore thousand inhabitants of poor fishermen and farmers! What an audience can an author expect there? Nor is it to be thought for a moment that his very difficult language will permit comprehension of his work among the reading public of the other Scandinavian countries.

All honor to the men who, by writing dramas in their mother-tongue, are willing to forego the emolument and recognition to be gained from audiences in more favored lands, for the sake of enriching their native literature and showing both the world and their own people that neither in this art are they inferior to other nations.

Three authors divide the honors in this field, Matthías Jochumsson, Indriði Einarsson, and Jóhann Sigurjónsson.

Matthías Jochumsson, now in the seventies, is a many-sided and richly endowed poet. Born in the most humble circumstances, he studied for the ministry and is now one of the best known divines in Iceland, as such having been chosen to represent his country at the Chicago Congress of Religions. Notwithstanding the arduousness of his profession in a geographically extensive diocese, he has found time to unfold an astonishing literary activity. Even now, poems



of all kinds, translations (he has made masterly translations of Shakespeare's great dramas, of Byron, Burns, Longfellow, Tegnér, Björnson, Ibsen) articles of every description continue to flow from his ever-ready pen. Above all, however, is he the warm-hearted lyric poet, gifted with a Björnsonian ability to speak and appeal to every heart, and with a magnificent mastery of his instrument.

It was in the early sixties that a number of amateurs in Reykjavík combined to perform the first work of national importance, Matthías Jochumsson's *Útileggumenn* (The Outlaws)—a folk-piece in the manner of that charming Danish Romantic poet, Hertz, and the earliest work of Ibsen. In a harmless parlor-fashion, a gang of picturesquely dangerous robbers is invested with a halo of romance through which, in more than one place, Schiller's *Robbers* is seen clearly enough. Technically, the play is lamentably weak. Its extraordinary success and lasting influence is due to several causes. Chiefly, I imagine, to the magnificent beauty of the songs and lyrical passages interspersed. As in so much of the rich lyrical literature of Iceland in modern times, natural scenery is a subject of paramount and independent interest, reflecting the average Icelander's unusual susceptibility to beauties of Nature. The dramatic landscapes of his strange native isle—its grand glaciers whelming even the tallest mountains; the formidable and never-resting Arctic Ocean; the roaring, icy torrents; the terrible deserts of lava and sand; the wildly flung lines of smouldering volcanoes—and, embosomed amid these contending terrors, peaceful paradises of green, pastoral valleys, with grazing herds and smoking chimneys—all this found frequent and moving expression in Matthías Jochumssons poetry and aroused, and for that matter still arouses, the enthusiasm of his countrymen to a high pitch. Add to this that the early sixties witnessed a strong growth of national sentiment, culminating in the year 1874, when the little nation obtained a constitution separate from that of the Danish overlords; and, last but not least, with impressionable and unsophisticated folk who had never seen modern decorations: the scenery was painted by that excellent artist, Sigurðr Guðmundsson, the

creator of the national female costume of Iceland—which scenery, by the way, is said to do service still. But notwithstanding the several hundred representatives the play has enjoyed, its greatest importance, after all, consisted in that it stimulated powerfully the productivity of others and in creating a demand for native work.

Of the half dozen plays of Matthías Jochumsson that followed it will suffice to mention the best, and at the same time most ambitious, the sagadrama *Jón Arason*, treating of a portentous chapter in Icelandic history. The subject of the large, in fact, somewhat unwieldy, drama is the heroic life and tragic death of the warlike bishop Jón Arason who seeks to oppose by power of arms the introduction of Protestantism in Iceland, and with it, the power of the Danish king Christian the Third. Notwithstanding his initial good fortune, the undertaking fails in the end, thanks to his untimely magnanimity. In the construction of the drama, the poet seems to have planned an increase of dramatic tension up to the very moment of the catastrophe which he has succeeded in making a truly impressive and gorgeous scene. After capturing the bishop, the representative of the king has him condemned to death in a mock-trial. But the populace is friendly to him. His friends try in vain to persuade him to flee. In the night before the execution, the heroic lover of his daughter \* enters the dungeon, beseeching the old man to grant him absolution for his intended murder of the king's representative. But the bishop is prepared to obey wholly what he regards as his call and to die a martyr's death for his faith and his country. And thus on the morrow he walks forth with firm step through the ranks of his silent enemies toward the place of execution, accompanied by his two sons who of their own will join him in death, while in the background an eruption of Hekla colors the sky a bloody red and the awful chant of *dies irae* is intoned by the monks in the cathedral.

More gifted by far as a dramatist—however narrowly circumscribed his poetic talents otherwise are—is Matthías Jochumsson's follower, Indriði Einarsson. Unfortunately for his

\* Celibacy was not the rule among the Catholic clergy of Iceland.

development, he abandoned at a critical period of growth the poetic career which he has but lately resumed. At present, he is Chief Statistician of Iceland and a very busy man, finding time only at intervals to receive the visits of the Muse. He has the great advantage over his older colleague that he is well acquainted with the theatre and its needs; both from his stay in Copenhagen, and his long experience as stage-manager and director of the theatre at Reykjavík. His first works, written while still a student, are wholly in the realm of the Romantic drama. *Hellismenn* (Robbers) directly owes its existence to the inspiration of *Útileggumenn* and, likewise, betrays strong influence from Schillers earliest plays (which must have been favorite reading among the Gymnasiasts) and is saturated with hyper-romantic ideals of love and loyalty. But for some reason it does not equal *Útileggumenn* in originality and freshness. *Nýársnóttin*, on the other hand—a folklore and fairy play—is a lovely piece, full of humor and robust realism, and what is best, thoroughly Icelandic in treatment and coloring. Unfortunately, again, the plot is all too slight to carry the weight of no less than 182 pages of most diverse matter. I pass over several other Romantic dramas of this period. When reaching Copenhagen, there to complete his economic studies, the poet found himself in a totally different atmosphere. Realism was in the ascendancy, and the shock of the change robbed him temporarily of his voice.

His next drama, which appeared after an interval of ten years, is a full-fledged 'social drama'. Its title is *Skipið sekkur*—the Ship is Sinking. Ibsen's influence is written in full on every page of it—the very title with its symbolic meaning reminds one of him: a home, the life of a whole family, is about to be disrupted and to be swallowed up in moral chaos. The subject is taken from every-day middle life in the capital, an unhappy marriage, a ruined life. The 'problem' to be solved is: may a woman, after twenty years of marriage with a man who has forfeited her respect and love, desert her husband and follow the lover of her youth—without regard to her duties toward her daughter and the opinion of society. The solution, likewise, is typically Ibsenian, reminding one

strongly of the *Lady from the Sea*. While not denying for a moment the very considerable merits of this play which ought to prove a success on any stage, I do not grant that it is independent art, in the highest sense of that term—a criticism, to be sure, which may be levelled with equal justice at a vast amount of similar productions in other lands. It is a mere accident that these people talk Icelandic in an Icelandic shop or drawing room. They really are at home anywhere and everywhere; though upon closer inspection they bear an embarrassing family resemblance to the Kleinbürger of Ibsen's plays. Hence, with all respect for many excellencies in dialogue and action, the whole seems rather a wasted effort if the intention was to create something different from what has been done and is being done all over modern Christendom.

It may have been this very thought which led Indriði Einarsson to return to a subject which, taken from Icelandic history, offered a chance of treating an Icelandic subject in an Icelandic manner. This his latest production, entitled *Sverð og Bagall*\* (Sword and Crozier), I consider the best sagadrama so far produced in Iceland and a respectable effort from any point of view. The action was suggested by two or three rather meagre pages of the *Islendingasaga* of Sturla Thórðarson. To my notion, the poet has succeeded admirably in reproducing the cool coloring, the ironic-pessimistic attitude, that uncompromisingly masculine element we know so well in its refreshing acerbity from the best sagas. In conformity are also the terse, pithy language, the immense repression and restraint of manner; and the equally succinct manner of character-drawing.

It would have required a more than human gift of prophecy to predict, from the two earlier plays of Jóhann Sigurjónsson, that his third drama named *Fjalla-Eyvindur* would be the strongest one so far written by an Icelander, in fact, a great drama, showing poetic and dramatic powers of the highest order. There is an astounding growth of power which it

\* Translated by the author in *Poet Lore* for 1912, where there is also given a fuller account of both author and play. There exist also Danish and German versions.

would be difficult to account for, unless the author's youth—he is born in 1880—rendered it probable that he is only now finding himself. The first, at least, *Dr. Rung* is almost negligible as tending to show a new dramatic individuality. *Bóndinn á Hrauni* ('The Peasant') also is a rather slight effort. The subject is a peasant's passionate attachment to the home and soil that have been handed down through generations and which finally comes in conflict with his daughter's—his only child's—love for one who in her father's eyes is but a vagrant, a wandering botanist, and who—we are to assume—will not keep land and home 'in the family'. An earthquake half destroys the home; and when the father understands that the lover's will is stronger than his own, like a second Samson he buries himself under the ruins of the farm. In regard to the analysis of character and the motivation of action, this little three-act play is as yet quite immature; but the incidental description of Icelandic life and nature is attractive and the all-pervading horror of the impending catastrophe heralds the coming master of dramatic atmosphere.

*Fjalla-Eyvindur* (Eyvind of the Mountains) originally composed in Danish at once aroused wide attention. Like Matthías Jochumsson's *Útileggumenn* and Indriði Einarsson's *Helismenn*, it deals with the outlaws in the inner deserts of Iceland—a subject of national scope and interest ever since the *Grettissaga* wrought itself into the minds of the people, and very naturally so. Iceland had no feudal age, has no hard and fast divisions of society by race or faith or wealth. Hence, the romantic figure of the outlaw has been one of the very few possible cases where a tragic fate quickened the imagination and sympathy of the simple folk. He is half outcast, half superman, one who dares to defy commonplace human society and, depending upon his own strength, to build up his solitary kingdom in the desert.

The magnificently endowed Eyvind has fled from justice in the South Quarter of Iceland. After a year of outlawry in the mountains he risks coming down into the North Quarter where under an assumed name he enters the service of the wealthy and high-minded widow Halla. By his manliness and

ability he wins her confidence and finally her love. At the same time he arouses the jealousy and avarice of her brother-in-law Bjørn, the most powerful man in the district, who himself wishes to obtain her hand and land. He discovers Eyvind's identity and ruthlessly pursues his ends until Eyvind is compelled to flee back into outlawry, whither Halla follows him, sacrificing all else. For seven happy years they eke out a scanty yet tolerable existence between the lava-rocks and glaciers of the Kjalveg. At last, the indefatigable Bjørn discovers their hiding-place and makes a murderous onslaught. Sacrificing their little child, they escape to the outer desert to more wretched privation still. Here, in a miserable earth-hut, we find them in the last act. It is Easter, but a terrible snow-storm has been raging interminably. Their provisions have given out and they look forward to slow starvation. Frantic with hunger and wretchedness, their souls become mutinous. They pitilessly dissect their lives and love, and there ensues a frightful duel of love and hate which they end by seeking death together in the storm.

These few words by way of synopsis can give no idea of the passionate life throbbing through the play. The dialogue is lithe and tense and telling, relieved here and there by poetic touches that give sure evidence of a powerful imagination working in a world all its own. Above all, the construction is well-nigh faultless in its grandly simple lines. To sum up, both in conception and execution *Fjalla-Eyvind* is decidedly a work of original merit and literary value. There are, at present in Scandinavia few dramatic talents of such promise as this young Icander.

LEE M. HOLLANDER.

*University of Wisconsin.*

## THE SCANDINAVIAN LANGUAGES IN THE HIGH SCHOOLS

During the last two years the study of Norwegian and Swedish has been introduced into a number of high schools in the Northwest. The study of the Scandinavian languages in this country thereby enters upon a new phase and new problems present themselves. It is particularly the status of Scandinavian as an entrance subject that is now being discussed by some of the Universities. It would seem fitting and timely therefore, that our Society should take note of these developments and add whatever facts we may have to the discussion that is going on.

At the time of the organization of this Society in May, 1911, the present writer gave a brief account of the history of Scandinavian study in American universities. He spoke then of the evidences in recent years of increased interest in the literature of the Scandinavian North and in the culture and the civilization of which that literature is an expression. The growth of such interest among teachers and educators was especially noted. I quote from that address:

"There has come a fuller recognition of the educational and cultural value of these subjects of study which has found expression in the establishing of several Scandinavian chairs and new Scandinavian departments in several of our universities. It has found expression in the introduction of Scandinavian courses in some smaller colleges where such instruction has not been given before, and in the larger number of offerings and in the increased attendance upon the courses given in those colleges where such courses have long been a part of the curriculum of instruction. And finally it finds expression in the introduction of the Scandinavian languages in a number of high schools of some of our Middle Western states". (Proceedings, p. 12).

It is clear that the introduction of these and other modern languages into our curricula of instruction is but a phase of a much wider movement, namely that of extending the educational offerings of school and college so as to include courses of study which represent a number of cultural elements

that were not represented before. These subjects are chiefly either practical in character or they represent a tendency to bring the educational scheme into closer touch with the life and the thought of the present. That is, the movement in its widest aspect is in the direction of modernizing and practicalizing the school system. On the side of the sciences it finds expression in the appearance of such courses as physiological chemistry, and much of the new work in physics and biology. In the civic-historical sciences it is represented by a large number of courses which group themselves into the three departments of knowledge of sociology, political science and commerce. In the languages we find it expressed in the effort to broaden the cultural possibilities of language instruction by the introduction of the modern languages. In the schools it is evidenced in the introduction of agriculture and other practical courses.

It is clear also that the introduction of the Scandinavian and certain other languages is but the present phase of a movement which began in this country in the sixties and which occupied considerable attention in educational circles about 1880. At that time German and French were beginning to claim a larger recognition than they had enjoyed before. At present certain other modern languages that are historically and structurally related to German and French are claiming the same recognition. It is but a new phase of the war of the ancients and the moderns.

Fifty years ago language instruction in this country was wholly confined to the classical tongues. But in the sixties German and French, and in one instance Norwegian, were added to college curricula. The growth of German and French was especially noticeable in the seventies. The American Philological Association was the central body which then united language workers and *The Journal of Philology* was the organ which represented the study and teaching of languages. That the modern languages were beginning to attract attention as a suitable field for educational effort is indicated by the publications of the Philological Association; many of the articles and reviews therein contained deal with the modern languages.



In the meantime the study of German and French had developed sufficiently to encourage teachers of these languages in the demand for a more general recognition, and the Modern Language Association was organized, the first number of whose *Publications* was issued in 1883. Their program was that German and French be placed on an equal footing with Greek and Latin. This demand inaugurated nothing less than a war between the teachers of the ancient languages and the supporters of the cause of the modern languages.

The ancients held that the new languages did not have such educational value as to warrant their introduction; in their view the modern languages possessed only inferior training value and no cultural value. The moderns maintained that the modern languages were the equals of the ancient in educational value, that they furthermore possessed certain advantages over the ancient. They said: they are living languages which represent living linguistic phenomena, and the literature to which the student is introduced through them represents the life and the thought of the present. It was undoubtedly a just demand that the moderns made at that time. Subsequent educational experience has, it will be admitted, justified every claim made then for the great educational value of modern language instruction. Since that time the majority of educators have come to hold the view that was then held only by the teachers of the modern languages. Today German and French occupy the leading place in language instruction in America. Probably four-fifths of the educational service rendered in all language instruction is given through the medium of German and French language and literature courses. It has been the way the movement of modernization and practicalization of the curriculum has expressed itself in the language work.

Now it will be granted by the most radical modern that the classics have given and are giving excellent service in education. The classical languages are characterized by a formal harmony which made them in a pre-eminent degree excellent instruments for training. The more highly inflexional language affords greater opportunity for drill in formal gram-

mar than do those that have less of grammatical forms. But it will be justly claimed for the modern languages that, what they have given up in inflexional elements has been more than replaced by a development of the syntactical and the phraseological side of the language. The training qualities of the modern languages are different in kind, but can hardly be said to be less in degree.

Down to quite recently the bulk of the work that modern languages have rendered in education has been done by German and French. But the movement has widened while modern language work has developed. As early as 1869 Norse was introduced in the University of Wisconsin; since then Scandinavian courses have been established in forty colleges and universities throughout the country.<sup>1</sup> And in the meantime Italian and Spanish have come to be studied extensively, Spanish having developed so rapidly since the Spanish-American war as, in some places, to outdistance French, which, in the meantime, has failed in most places to keep pace with German.

Until quite recently German and French were the only modern languages taught in the high schools. But in recent years, Norwegian and Swedish have been added in a number of high schools.<sup>2</sup> The history of this growth is briefly as follows: In the spring of 1910 a petition requesting the addition of Scandinavian to the curriculum of the high schools of Minneapolis was submitted to its school board. This petition was endorsed by seventy-five organizations representing a membership of thirty thousand.<sup>3</sup> The petition was granted and in the fall of 1910 classes in Norwegian and Swedish were organized in the South Side High School and in the East Side High School. There were sixty-five pupils in Norwegian and forty-five in Swedish. The teachers were Scandinavians with good training in the subject and some experience in teaching, among the most able teachers in the school.<sup>3</sup> Last year there were

<sup>1</sup> Exclusive of the Scandinavian colleges.

<sup>2</sup> And Spanish to a still larger extent.

<sup>3</sup> Facts brought out in Professor Stomberg's paper read at the meeting in April last of The Society for the Advancement of Scandinavian Study, see below p. 124.

nearly 200 pupils in the Scandinavian classes in the South Side High School, about evenly divided between Norwegian and Swedish. Of these 28 were registered in the beginners' class in Norwegian and 38 in the beginners' class in Swedish. In the fall of 1911 Swedish was introduced in the North Side High School with 20 students and Norwegian and Swedish in the Central High School with 20 members each.<sup>1</sup> The total number of students in the four of the five high schools of Minneapolis was last year 315.<sup>1</sup> During the present year there are in these four schools twelve classes in Swedish with a total enrollment of 192, and ten classes in Norwegian with an enrollment of 158,<sup>2</sup> in all 22 classes with 353 pupils. In the different high schools the number is as follows: South Side: Swedish, 5 classes, 101 pupils; Norwegian, 5 classes, 92 pupils. Total 193, as against 139 in French, 270 in German and 296 in Latin.<sup>2</sup> It is significant that the number for German represents an unprecedented increase of 116 pupils.

During the year 1910-1911 school boards in seven other high schools voted the introduction of Norwegian to the courses of study. They were the following: in Minnesota, Dawson, Watson, Thief River Falls, and Spring Grove, in Iowa, Story City and Decorah; in Wisconsin, Stoughton. Swedish was introduced in the high schools of Svea and Cokato, Minnesota, and of Rockford, Ill. During 1911-12 Norwegian and Swedish were added at Henning, Minn., while the boards of the following schools voted to introduce Scandinavian and classes are taught for the first time this year: Duluth and Wilmar, Minn., La Crosse, Westby and Stanley in Wisconsin, Moline, Ill., and in the Carl Schurz High School, the Tuley High School (Norwegian) and Lake View High School (Swedish). Also in several additional high schools in Minnesota, Norwegian or Swedish has been introduced, and finally in Brooklyn and Jamestown, N. Y., Grand Forks, N. D. and Everett, Washington. During this month similar action has been taken for Swedish at the Johnson High School in St. Paul. The total number of high schools where Scandinavian languages have

<sup>1</sup> As brought out in Professor Stomberg's paper.

<sup>2</sup> *The Norwegian American*, Northfield, for Oct. 26, 1912.

been introduced is Minnesota, 26; Wisconsin, 5; Illinois, 6; Iowa, 4; New York, 2; North Dakota, 1; Washington, 1. In New York State it has been decided that Scandinavian is to be added to the curriculum of any high school in the state where the application for a course is made by a sufficient number to form a class. In several other cities in Wisconsin, Oregon and Washington the matter has recently been taken up.<sup>1</sup>

Now this growth has not been with everybody's approval. There are those who do not believe in this extension of the curriculum, and the friends of Scandinavian need to be on guard against overzealousness. Scandinavian language and culture courses have long ago passed out of the experimental stage in college. But they are now on trial in the high school. In the universities it has always been hard work against many odds and there have been many disappointments. Nor will the work be less difficult in the high schools; and it will stand or fall on its merits. There is opposition to the movement in some quarters. But certainly a greater number believe in the educational wisdom of it. All I shall attempt to do here is to offer a few suggestions relative to the claims made for the Scandinavian languages and the arguments advanced against this further extension of the curriculum.

The great value of languages in the training of the young lies in the fact that here the pupil is all the time dealing with thought and the expression of thought in speech. The training value of linguistic study in secondary schools lies partly in the inflexions, that is the forms, and partly in the syntax and the phraseology, that is the ideas that are expressed. The classical languages possess in a high degree training value, because they are characterized pre-eminently by those formal harmonies of adjective and noun, and of subject and verb, in the gender, number and case of the noun and pronoun, and in the number, and person of the verb, that make them especially suited to training in formal grammar. But German, e. g., also has these same formal elements in very large measure, and offers practically the same opportunities for formal training in grammar. And if formal harmony were the badge

<sup>1</sup> I have at present no definite report from North Dakota, Nebraska, Kansas and Michigan.

of superiority and the test of superior training value in a language one could, indeed, find still better training material in some other highly inflexional languages, some of them spoken by peoples who were and are in a comparatively low state of civilization. The reason why Latin and Greek have been studied extensively in the past is not because of their formal superiority or perfection but because of the culture elements that the study contained.

Now the formal elaborateness of a language is in itself not at all one of those culture elements; it is not in itself necessarily a mark of advanced civilization. Quite on the contrary, the classical languages in possessing these full inflexional forms, these various suffixal harmonies, retain a vast amount of grammatical machinery from a primitive period of the language, machinery which the daughter languages French, Italian and Spanish, and modern Greek have been busy ever since getting rid of. Gothic and Runic Scandinavian possessed in full measure these inflexional features, as of course did Old English and all the other Old Teutonic languages, but the corresponding modern languages have in a large measure done away with them. English, the most highly developed of all languages, has thrown off most of these early formal elements. Students of the history and the science of language do not today regard the repetition of the symbol of gender in the noun and all its modifiers as a perfect thing in language; it is a primitive thing. It took a long time to develop such coordinization of related parts, but it is by no means the goal or necessarily even a high point in linguistic growth. On the contrary, the attaching of a fixed ending to each of those parts of a word-complex that belong together in the thought is a characteristic of languages in the early stages of development. The modern Teutonic and Romance languages have grown out of that stage by getting rid of much that was useless in the old flexion and by retaining, or replacing by something new, that which was useful. And further and beyond this the modern languages have developed a vast amount of lexicographical and syntactical material which reflect the wider and more complex civilization of the present.

Now we claim for the Scandinavian languages, as we be-

lieve it can be claimed for all the Germanic and the Romance languages, that so far from having lost their training value through the giving up of so much of their inflexions, they are still the equals of the ancient in training value, by reason of what they have gained. We agree that the modern languages are more difficult to teach just as syntax and phraseology are more difficult to teach than inflexions; that they require greater training on the part of the teacher, greater skill and greater effort on his part to get the same results. That, in short, the method in modern language teaching, especially French, the Scandinavian languages and English, must be a somewhat different one from that employed in the teaching of a highly inflexional language. But that is another question, and a wholly different question from the one of the training quality that inheres in the modern languages.

On the cultural side the claim for the classics was: 1, that in classical literature the student is introduced to a civilization that could not help being of inestimable value to him, and 2, that the influence of Greece and Rome upon western civilization has been so great that some knowledge of classical civilization is a part of culture. We shall grant this and add that we believe that it would be a good thing for any boy or girl in high school to study Latin or Greek; but we believe that that good would be largely in the direction of training. The modern language men have expressed themselves upon this point long ago. I speak of the controversy here again because the classicists are again the chief opponents of this larger recognition for the Scandinavian languages and Italian.<sup>1</sup> We believe that most high school pupils do not in the study of the classics acquire such mastery of the grammatical complexities as to be able to read a classical text with such facility as to get real pleasure out of it. And if not, the culture derived will be little. It is not before he gets into the college that the student begins to acquire that facility in the language.

The whole question of the culture value of a language in-

<sup>1</sup> The departments of natural science are everywhere friendly, also in most cases the departments of the civic-historical sciences and of English. The latter see in it a gain for English. The modern language men are somewhat divided but more often favorable.

volves also the principle of the interest of the student. That language is likely to be culturally the most valuable to the pupil in high school which to him possesses most of the quality of interest. And interest is largely the being able to understand the thing and bring it into relation with what he already knows; the relation it has to life, the value to him personally. This personal-practical element would generally seem to determine the interest for the student. It is for this reason that the student so often turns away from the things that seem to him remote and turns to those subjects which seem to have more immediate interest. It is for this reason that the German and French courses have grown so rapidly; here were language courses that furnished culture material that made a more direct appeal to him.<sup>1</sup> And as culture subjects these offered the advantage of being formally less difficult. And the likelihood of a definite return was so much greater as the formal difficulties were less.

That brings us then to the question of the practical value of the language course. By that we mean of course first of all the use the subject can be put to in practical life. Now language men admit that the practical value of foreign language study in secondary schools is in the great majority of cases very small. The classical course in high school makes no claim to practical value. But also in the modern languages the high school pupil who takes up the study of a foreign language without any previous knowledge of it does not in his high school course acquire a practical command of it. University instructors in German and French generally have the experience, and have often said so, that the student who enters with entrance credit in these languages has little or no practical command of them. Unless the student has learned the language in the home he has not acquired such ability in the language that he is able to express himself grammatically correctly. And the more highly inflexional the language is the

<sup>1</sup>If such a large proportion of students in German and French nevertheless fail to retain interest in the study one reason certainly is that the texts read have until recently generally been confined to the classical writers: the present again, which would have been the means of developing that interest, was too little represented.



less the ability acquired. The practical value that a language course has in high school is limited, except in the rarest cases, to the foreign nationality whose language is studied, where the practical use of the language in the home and in the foreign community unites with the formal study of the grammar and the literature in school. The formal course in school becomes a corrective influence, a training in the correct use of the language. Here it would seem, the educational value of language study is productive of the best results, for here and only here do we have definite training and culture value combined with that definite more tangible result, the gain in the practical use of the language.

As training subjects the languages will stand on their merits as compared with any other subject in the high school curriculum. But the question presents itself, are we to require in the language courses also a definite result for cultural and practical training? And if so how is that going to be best accomplished? I take it, that all will agree that the training value should be considered first of all. But it will also be agreed, that if language courses can be made productive of better results for culture and practical life the high school curriculum ought to be so modified or extended as to make such a result possible in a larger measure than it has been in the past. A very large percentage of high school pupils never to go college; (the average of attendance in high school is two years). The high school will not therefore disregard those subjects of instruction which can add this value to the high school course.

The first place in the high school curriculum must of course always be given to English. The place that other language courses should occupy must be determined by the value of the study to the individual student. Now in the case of English-speaking children who speak English and only English in the home the languages that have the greatest training value should perhaps in general be advised. In those cases where culture value is to be emphasized those languages which have the greatest value for English should be given the preference.

However in the case of foreign-speaking pupils the preferred place in the curriculum should in each individual case be given to the native language of the pupil if that is possible.



And it is possible if there are enough pupils of that nationality to form a class and a properly qualified teacher can be found for the subject. We believe that the pupil will acquire the greatest proficiency in that language which he speaks as his mother tongue. We believe that for him the greatest educational value will be found in the study of that language. We believe that it will, if well taught, have greater training value and far greater cultural and practical value for him than the study of any other language. The foreign student who as a child has learned a foreign tongue as the medium he employs every day in expressing his thoughts will long after that, perhaps for life, think in the terms of that language. That is a handicap to him in the learning of English; but as a citizen of an English-speaking country he must learn English and it is important that he learn it well; for an imperfect speaking knowledge of English will otherwise be a handicap for life. But just as the student whose language is English will make little progress in language study except as there is progress in English, so the foreign student will in his native language have an aid or a hindrance not only in his learning of English but in all language study according as he learns to think clearly and speak correctly his own native language. A systematic course in his own language by which he acquires a correct knowledge of it is at the same time of greater training value for him toward an understanding of grammatical principles than such a course in any other language can possibly be.

The introduction of foreign languages into high schools in communities that have a large foreign factor is therefore in the interests of greater efficiency of the high school in its language work. It is by no means to be regarded as a recognition accorded to a racial element in the community, which demands that recognition out of reasons of patriotism for their own. It may be such reasons that sometimes prompt the demand, and even that can not be wholly ignored if the nationality making the request forms an extensive part of the taxpayers of the community. But it is a more weighty reason, and one that cannot be disregarded by the high school that,

with the foreign contingent of its student body the high school will gain in efficiency and thereby serve the community the better by supplying training in these languages. And the universities must take steps to give the proper recognition to these languages where they have not already done so.

The question then arises just what form should that recognition take? Upon what basis are the Scandinavian languages (and Italian and Spanish)<sup>1</sup> to be accepted for entrance credit? The answer on the part of the colleges and the universities will be that these new languages will be acceptable for entrance credit if properly taught. And the universities and colleges will have the right to inspect the teaching of these new subjects in accredited schools. The status of the new languages as entrance credit will depend on whether the quality of teaching in them is equal to that in the older established languages. Now all new subjects are apt to be at a disadvantage at first; there isn't the benefit of past experience in the presenting of these subjects in the secondary schools; there are not the necessary annotated texts and class room aids to the work, and there will for a time be a lack of teachers with training in these subjects. Some of the new languages will fare much worse than others in these respects. The languages representing foreign nationalities of principally recent immigration will only with difficulty meet the requirements that must be set, among other reasons because the native colleges for the training of teachers are lacking. And the disadvantage will be greatest where the average of culture is lowest, in other words among those foreigners having a large proportion of illiterates or poorly educated and a small proportion of educated members.

On the other hand those nationalities that represent early immigration in large numbers with a high average of education, who have formed large foreign speaking communities where the native language is preserved and the native culture fostered are in a peculiarly favorable situation in this respect. And, barring German, none of the foreign nationalities are

<sup>1</sup> I am aware that Spanish has to some extent already been given greater recognition, in response to a popular practical demand.

as favorably situated in this respect as the Scandinavians. Of the foreign nationalities in question they are the oldest in America, immigration from Norway dating back to 1825, that from Sweden to 1841. These nationalities located from the first in large numbers chiefly in the middle West, more recently in the far West and the cities in the East. In all Europe illiteracy is, as is well known, least in the Scandinavian countries, being less than 1 per cent.<sup>1</sup> And from the first a considerable proportion of the immigration from these countries were from among the educated classes.<sup>2</sup> Church organizations were founded early which included in their membership practically every member of the foreign community. Schools and colleges were established that are to-day among the very best in the respective localities where they are found. In these colleges the medium of instruction is usually Scandinavian; and Norwegian, or Swedish or Danish, as the case may be, occupy a prominent place in the curriculum. Scandinavian chairs or departments were early established in some of the middle western universities, more recently in others; while courses have long ago been introduced in most of the universities east and west and recently in some of the smaller colleges. The Scandinavian courses in these universities and the Scandinavian colleges aim to and offer the same kind of training that is offered in the other modern languages. Moreover some of the Universities offer graduate courses in Scandinavian languages and literatures leading to the Master's and the Doctor's degree, with courses of instruction similar to those leading to the higher degrees in other languages in American universities or in the Scandinavian languages in the universities of Denmark, Norway, and Sweden. The teaching of the Scandinavian languages in the secondary schools should then be fortunately situated, infinitely more favorable than the situation was for German and French in the seventies and the early eighties. There are properly qualified teachers in Norwegian and Swedish to be had, and it rests with the high school boards engaging Scandinavian teachers

<sup>1</sup> Of other countries only Scotland has so little illiteracy.

<sup>2</sup> This has been true in the largest measure of the Swedes.

to get into touch with the schools and departments that can supply these teachers. Too great care cannot be exercised in the beginning by the board that selects a teacher for Scandinavian and for any new language that is introduced, or by those seeking to place teachers, as to who they recommend. These universities and colleges are represented in the Society for the Advancement of Scandinavian Study; the officers and the editorial office of the Society stand ready at all times to aid wherever they can. The Society furthermore has a Committee on Secondary Schools, whose peculiar business it is, in part, to furnish such information and keep the Society in touch with the Scandinavian work in the secondary schools (see officers and members of this committee on page 126 below).<sup>1</sup> The Scandinavian departments in the universities, or the Committee on Secondary Schools spoken of above, may always be consulted with reference to securing trained teachers for Scandinavian in secondary schools.

Finally as to the present practice of the universities relative to Scandinavian for entrance. In the University of Wisconsin the language credit offered for entrance "must ordinarily be in Greek, Latin, German or French; but advanced work in another foreign language to an amount not exceeding eight credits may constitute one of the two languages on the following conditions: 1, the student must study the language more than one year. 2, only the work beyond the first year can be substituted. The first year's work will be accepted toward the credits required for graduation though not as part of the required credits of language" (Catalog, 1911-12). This ruling is based on the practice that was followed before the recent growth in Scandinavian courses in secondary schools. At Chicago University the rule is: "The University of Chicago will accept for admission any modern language which is acceptably taught in its co-operating high schools. If, for example, one of the Chicago high schools which is in co-operative

<sup>1</sup> The question of the training of Scandinavian teachers for the secondary schools will be reported upon by the Committee on Secondary Schools at the next annual meeting of the Society for the Advancement of Scandinavian Study.

relationship with the university certifies that a student has successfully completed 2 units of work in Swedish, such a student is, in accordance with our entrance requirements, entitled to have that certificate accepted, just as if the work had been done in German and French," (letter from the Examiner). In the University of Illinois the Scandinavian languages have, in practice, been accepted for entrance in many cases in recent years, the conditions varying somewhat in the different colleges; there has however not as yet been any definite ruling as to whether Scandinavian (and Spanish and Italian) shall be placed on a par with German and French or not.

From the University of Iowa the report is: "Scandinavian language will be accepted by the University, and by other state institutions of Iowa, in meeting entrance requirements. Announcement has not, I believe, up to the present time found its way into the catalogue, but there is general understanding that Scandinavian properly taught is quite as satisfactory as a preparatory study as German or French. We have encouraged the establishment of Scandinavian courses in communities where the Norse people predominate" (Registrar). In the University of Minnesota the Scandinavian languages are accepted absolutely on a par with German and French; that is a student may offer Scandinavian or German or French to meet the foreign language requirement.

Something between the two extremes is perhaps advisable in the present state of the growth of the study. There is no doubt that the new languages are at a disadvantage at present as compared with the languages that have long been taught in the high schools. There are grammars of Scandinavian written in English, but they are pedagogically not as good as the best that are available in German and French. And there are as yet few texts edited and annotated for class-room use in secondary schools. Also the supply of trained teachers for these languages is at present not large; there will be more each year, but a rapidly growing demand could not at present be taken care of. It is important to bear in mind that it is not merely a question of getting the language introduced, but

also the much more important problem of taking care of it after it has been introduced.

The recognition that the universities will give can only be such as will be in accord with their standards of admission. The Scandinavian languages will as a matter of course be accepted as entrance credit from accredited schools, there can be no doubt of that. But the work must be acceptably taught and is subject to the same state and university inspections as the other languages. If the language is to have entrance-credit value as training in language it must have been studied two years, but even a one-year course should be accepted for entrance as additional language credit, the language requirement in this case being satisfied in other languages. Where taught two years or more Scandinavian ought to be accepted for any course in the university as the second foreign language. The native Scandinavian who speaks the language as his mother tongue and who offers a four-year course in Scandinavian language and literature ought to have that accepted in lieu of the foreign language requirement. Some such rulings as these the high schools may expect in the near future probably in most of the universities in the northwestern states, and in some of the eastern universities.

GEORGE T. FLOM.

University of Illinois, Nov. 23, 1912.

THE SECOND ANNUAL MEETING OF THE SOCIETY  
FOR THE ADVANCEMENT OF SCANDINAVIAN STUDY

The Society for the Advancement of Scandinavian Study met at Northwestern University on Friday and Saturday, April 26th and 27th, 1912. Programs had been sent to every member and to Scandinavian newspapers in Chicago, Minneapolis, Decorah and elsewhere. The sessions were held in the Northwestern University Building, corner Lake and Dearborn Streets, Chicago.

FIRST SESSION, FRIDAY, APRIL 26. 2:00 P. M.

The meeting was called to order by the President of the Society, who introduced President A. W. Harris of Northwestern University who welcomed the Society as the guest of the University and spoke briefly of the history of Scandinavian work at Northwestern University.

The Secretary of the Society presented the printed Proceedings of the Society as his report, being *Proceedings*, I, 1, printed in June, 1911, and I, 2, printed in February, 1912. It was moved and carried that the report be accepted.

The reading of papers was then begun.

1. Hagbard's Beard (*Kormáks saga*, chapter 3). By Dr. L. M. Hollander of the University of Wisconsin. (15 minutes). The paper was discussed by Professor C. N. Gould and the author.

2. Gotthonic Names. By Docent Gudmund Schütte of Copenhagen University, Denmark. Read by Professor D. K. Dodge of the University of Illinois. (20 minutes). The paper was discussed by Professors Jules Mauritzon, George T. Flom and A. Louis Elmquist.

(Printed herewith as part of Proceedings I, 3).

3. The Writings of Giraldus Cambrensis as a Source for the *Speculum Regale*. By Professor L. M. Larson of the University of Illinois. In the absence of the author the paper was read by the Secretary of the Society. (15 minutes). The paper was followed by discussion by Professors Flom and

Julius E. Olson. (This paper forms part of the Introduction to Professor Larson's translation of the *Speculum Regale* which will be issued by the Society).

4. A Report on "The Scandinavian Languages in the Secondary Schools" by Professor A. A. Stomberg of the University of Minnesota was presented by Professor Elmquist. (15 minutes).

The report elicited general discussion. Mr. Thor J. Benson, Chicago, then presented a resolution relative to the introduction of the Scandinavian languages in certain High Schools of Chicago. Upon motion, the President appointed Professors Elmquist and Dodge and Mr. Aksel G. S. Josephson a committee to consider and report on the resolution.

5. The Strindberg Controversy in the Summer of 1910. By Professor Jules Mauritzon of Augustana College, Rock Island. (20 minutes). \

In lieu of the formal paper in English Professor Mauritzon presented a discussion in the Swedish language.

The President then appointed the following committees:  
1. To audit the Treasurer's report, Professor Jules Mauritzon and Professor C. N. Gould. 2. To nominate officers, Professor A. L. Elmquist, Professor D. K. Dodge, and Dr. L. M. Hollander.

There were twenty-one present at the session.

At six o'clock, Friday, a banquet was held at the City Club, 315 Plymouth Court. At the conclusion of the dinner the President of the Society delivered an address on "The Work of Our Society During the Past Year".

At 8 o'clock the members of the Society and their guests were entertained at a smoker at the City Club. A program was held in co-operation with "Strindbergarne". Mr. A. G. S. Josephson of the John Crerar Library spoke on August Strindberg; the address is printed herewith, pp. 127-129. This was followed by the reading of Strindberg's "Prolog till Gustaf Vasa" by Mr. Jacob Bonggren and Strindberg's "Ensam", translated by Mr. Josephson, read by Mr. W. N. C. Carlton of the Newberry Library. Mr. Werner Melinder then recited Strindberg's "Lokes Smädelser" and other selections, the



program closing with the singing of Scandinavian folk-songs led by Professor Olson.

There were thirty present.

SECOND SESSION, SATURDAY, APRIL 27, 9:30 A. M.

Reading and discussion of papers resumed.

6. Olaf Liljekrans and Ibsen's Later Works. By Professor A. M. Sturtevant of the University of Kansas. (15 minutes).

The paper was discussed by Professors Olson and Mauritzon.

(This paper has been published in *The Journal of English and Germanic Philology*, XI (July, 1912), pp. 381-401).

7. The language of the *Tunsberg Bylog*: a Contribution to the Study of East Norwegian in the 14th Century. By Professor George T. Flom of the University of Illinois. (15 minutes).

In the discussion that followed the author added material illustrative of the bearing of the subject on the origins of modern Norwegian *Riksmål*.

The Report of the Committee on Translations was then presented by the chairman, Professor C. N. Gould of the University of Chicago. The report dealt with the selection of translations suitable for translation from manuscripts submitted. It was moved and carried that the report be accepted, the Committee to be continued for complete report at the next annual meeting. It was moved and carried that the Committee consider separately the question of translations of the sagas and Old Norse literature and report thereon at a meeting of the Executive Board to be called by the President of the Society. It was the sentiment of those present that the saga series be started as soon as suitable translations of the selected sagas are in the hands of the Committee.

The Committee appointed to report on the resolution regarding Scandinavian languages in Chicago High Schools then offered the following resolution.

WHEREAS, This society was organized with the object, among others, of assisting the movement for the introduction of the study of Scandinavian languages and literatures in schools and colleges, and

of assisting in the procuring of competent teachers in this field, and

WHEREAS, The movement for the introduction of this study into the Chicago high schools was initiated by members of this Society, and

WHEREAS, The subject was presented by Charles O. Sethness, assisted by a large number of representative citizens, before President J. B. McFatrigh on Jan. 12, and before Superintendent Ella Flagg Young four days later, and

WHEREAS, They agreed to recommend the matter favorably to the school management committee, and this body on the 11th inst. reported the matter favorably to the full board, where it is now pending, therefore be it

*Resolved*; That the Society for the Advancement of Scandinavian Study most heartily commend the action of Charles O. Sethness, as well as the position taken by President McFatrigh and Superintendent Young and the school management committee in this matter, earnestly hoping and confidently believing that the board will accept their recommendation.

April 26, 1912.

The Treasurer's report was then read and adopted.

It was moved by Professor Flom that a committee of four be appointed by the President to report at the next annual meeting regarding the teaching of the Scandinavian languages in the secondary schools, the report to include the following: 1, to prepare a list of books used and texts now available in annotated editions; 2, to prepare a list of texts which, in the opinion of the committee, ought to be edited now for classroom use. 3, to prepare a list of the High Schools where a Scandinavian language has been introduced, names and academic career of the teachers, list of subjects taught, time given to the subject. 4, what training in the opinion of the committee, should be required of the teacher of a Scandinavian language in the secondary schools? The motion was carried and the following committee was appointed:

Committee on Secondary Schools: Professor A. A. Stomberg, University of Minnesota, chairman; Professor Knut Gjerset, Luther College, Iowa; Professor A. L. Elmquist, Northwestern University, Illinois; Dr. L. M. Hollander, University of Wisconsin.

By the vote of the Society according to Article 10, the office of Editor was established, Article 3 being thereby amended to include this office and the Executive Council to be in-

creased to ten. Article 4 was amended to include the words: the duties of the Editor shall be to edit the Proceedings and Studies of the Society.

The committee on the nomination of officers then reported through its chairman as follows:

For President, Prof. Julius E. Olson.

For Vice-President, Prof. Jules Mauritzon.

For Secretary-Treasurer, Prof. C. N. Gould.

For Editor, Prof. George T. Flom.

The nominees were then duly elected. As members of the Advisory Committee for three years were elected Professors Laurence M. Larsen of the University of Illinois and Professor A. M. Sturtevant, Kansas University.

Adjournment.

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#### AUGUST STRINDBERG

[Address delivered by Mr. A. G. S. Josephson at the smoker April 26.]

Those who still remember the fury with which August Strindberg's first writings were received in Sweden must view with surprise the change which in later years has come over public opinion in this respect, as evidenced in the admiration that was so generally expressed during the celebration of his 64th birthday, last January. True, there were some who still had the trumpet-calls of 1910 in their ears, and others who could not forget *Svarta fanor*. Verner von Heidenstam would likely not now write the poem with which he greeted Strindberg on his fiftieth anniversary in 1899, and which someone was inconsiderate enough to reprint this year. Strindberg stands today recognised, both in Sweden and abroad, as one of the greatest dramatists of modern times and the foremost name in Swedish literature of today.

There seem to be three traits that stand out in Strindberg's authorship: his technical skill, his power of characterization and his faculty for suffering. The last is with him quite as remarkable as the other two, and as much a part of his literary power. It is hardly conceivable that a man could go through the adversities that have been Strindberg's lot from his early childhood without having received scars for life, nor did Strindberg go through it unscarred. Strindberg overcame his sufferings by making use of them as objects for artistic presentation. He used his own life experiences as subjects for literary expression in a larger degree perhaps than anyone else; and he strove to be absolutely truthful in his authorship. Much of his suffering was imaginary; it was not on that account any the less

real to him. And he has evidently presented his experiences exactly as he saw them. Not that he didn't use his imagination; his imagination was drawn upon more in the arrangement of the material than in the material itself.

Among Swedish writers Strindberg's name is significant in a two-fold way: 1), as the inaugurator of a new period in Swedish literature and 2), as having enriched the Swedish literary language with many significant words and phrases, taken in many cases from the language of the street and stamped by the mark of his genius. Strindberg says somewhere that in the seventies Swedish literature was "Ibsen, Björnson and Jonas Lie". This was literally true if by a country's literature we mean the authors who exercise an influence on the life and thought of the people. In the seventies, Victor Rydberg was not much concerned with literature proper. Snoilsky was only occasionally heard from, and then not by works that could attract wide attention. As for the rest, there were writers of both verse and prose, but they could hardly be said to constitute a definite national literature. With Strindberg's *Röda rummet* and *Mäster Olof* a truly national Swedish literature makes its appearance; or rather these works represent a revival of the literature that had lain dormant since the days of Tegnér.

Strindberg did not create a school; he was a forerunner and had, as a matter of fact, little to do with the men who represented the radical literary movement of the eighties. He was not at that time a radical, for one thing, and he always preferred to travel his own way. But he opened the breach in the low ebb of Swedish letters, and made a way where the others could follow. He always stood alone, and was always true to himself. He was indeed not always consistent, and his evolution has not always been in the line of progress. In respect of religious views we find him to be a pietist as a youth. In his young manhood he is an unorthodox theist; then he becomes an atheist, and in his later years turns squarely around to a mystical, if not to say a superstitious, view of the universe. At the time of his death his standpoint was that of an ethical religion, based on a literal belief in the words of the Bible. In his social views Strindberg shows the same disinclination to remain long the adherent of any school of thought. From the beginning a radical, in the middle of the '80's he became converted to socialism, but after a few years left that faith for a Nietzschean individualism. Then for a time he seemed more or less indifferent to anything that could not be interpreted in the terms of mystical ethicism. In the last years of his life he again, it seems, embraced socialism, at least he showed great interest in the labor movements, both political and economic.

As an artist, on the other hand, Strindberg has steadfastly moved forward to greater simplicity of expression, firmer grasp of his subject and a clearer vision of truth. There have been some strange lapses: some of the short stories from the last two decades, and a number of

the sketches in *En blå Bok*. But his dramatic production has shown a steady progress toward clearness and simplicity.

Strindberg's influence on Swedish literature has been vast. While not the leader of any school, he showed the younger men the way, as also when he broke with the naturalistic tendency at a time when men like Heidenstam, Levertin and Fröding inaugurated the new "romantic" movement. He was, as I have said, always himself, always expressed his own innermost thought, no matter how strange they might seem. And herein I think, lies his message, a message, it is true, not very different from the message of all great artists: be true to thyself.

## NOTES

## RECENT SCANDINAVIAN PUBLICATIONS.

## ANNOUNCEMENTS OF FORTHCOMING PUBLICATIONS.

Axel Olrik is preparing an article on primitive conceptions of the end of the world among different peoples and their connection with Northern belief. The article will appear as Part II of Olrik's study on "Ragnarok", Part I of which was published in *Arbøger for nordisk Oldkyndighed* in 1902. A German translation of both articles by G. W. Ranisch will appear later.

During the academic year 1910-1911 Axel Olrik conducted a lecture course at the University of Copenhagen upon the history of Danish literature with special reference to the pagan poetry and the work of Saxo and his contemporaries. Of the material thus presented for the first time there has so far been published an article on Arnold the Icelandic, in *Nordisk Tidskrift*, 1911, which shows how the practice of saga telling was introduced from Norway and Iceland into Denmark.

*Danske Viser fra Adelsviserbøger og Flyveblade 1550-1630* is the title of an important contribution to Danish ballad literature at present in the process of publication. The author is H. Grüner Nielsen, Copenhagen; the first volume embracing the historical ballads has recently been issued (1912). The work will be in three volumes; one of the two remaining volumes is to present the lyrical ballads and the other the narrative ballads. The work is, in a way, a continuation of *Danmarks Gamle Folkeviser*, of which the current volume is the VIIth of the main series. Of the latter a new number has just been issued (September, 1912).

*Das Strafrecht der Isländersagas*, Leipzig, 1911, by Andreas Heusler is a valuable investigation of legal elements in the sagas showing how they are in some respects more archaic than the written *Gragás*. From this Heusler deduces the conclusion that the Icelandic family sagas are reliable as cultural-historical documents. We would also call attention to Heusler's *Zum isländischen Fehdewesen*, Berlin, 1912, published in the *Abhandlungen der königlichen preussischen Akademie*.

Dr. William Ranisch in Osnabrück spent the summer of 1911 in Copenhagen and Christiania preparing an edition of the Feroese ballads of Sigurd Fafnesbane, and other Scandinavian ballads.

There has appeared one number of Jakob Jakobsen's *The Life of Poul Nolsö, the Feroese Poet and Patriot*, which is to include an edition of Nolsö's poetry written in old ballad style.

A memorial edition of Asbjörnson and Moe is being published under the title *Norske Folke- og Huldreeventyr*, edited by Moltke Moe. The work contains a number of excellent reproductions of well-known illustrations by Norwegian artists. So far five numbers have been issued.

A school edition of Norwegian ballads by Moltke Moe assisted by Knut Liestøl has recently been issued. The work contains a most excellent introduction on popular poetry in general by M. Moe. Dr. Liestøl has been appointed Docent in Norwegian languages and literature in Christiania University, the chair to include dialects and popular traditions.

*Utsyn yver gamall norsk Folkevisediktning* ved Leiv Heggstad og H. Grüner Nielsen, Kristiania, 1912, forms a brief synoptical anthology of Norwegian ballads. Summaries of the contents of 195 ballads is offered grouped as follows: I, Trollvisor (48), II, Heilagvisor (12), III, Kjempevisor (16), IV, Riddarvisor (102) and V, Sogevisor (17). The bibliographies attached to each number enhance greatly the value of the excellent little volume.

In *Lokes mytiska Ursprung*, reprinted from the Upsala Universitets Årsskrift, 1911, the author, Dr. Hugo Celander, Gothenburg, maintains the chthonic origin of Loki. Another paper upon the much vexed question of Loki's origin appears in *Festkrift til Feilberg*, 1912, and is by Axel Olrik. Olrik here develops a new theory according to which Loki is especially a contamination of an "Odin-Loki" and a "Thor-Loki" and a primitive creator of the Prometheus type as the presumable prototype.

Finnur Jonsson's great work *Den norsk-islandske Skjaldedeldigtning*, in two volumes, comprising the scaldic poetry down to the year 1200, is now completed and published (1912). The edition has been prepared for the Arnarnaganean Commission and makes two volumes of about 700 pages each, of which the first contains the manuscript texts and variants, the other the restored text. This is a definitive edition of the poetry of the scalds by the leading living authority upon that subject, a work which no student of Old Norse literature can afford to be without.

There is soon to be issued a new edition of Adolf Noreen's *Abriß der altnordischen Grammatik* and of the same author's *Geschichte der altnorwegischen und altisländischen Sprache*. Of Noreen's *Vårt Språk*, *nysvensk Grammatik i utförlig Framställning* number 18, being part 6 of volume V, has recently been issued, thus completing the volume on the meaning of words (Semology). For a fuller statement about this great work see review of Vol. I by A. L. Elmquist in *The Journal of English and Germanic Philology*, 1911, pp. 317-322 or review by G. T. Flom in *Modern Language Notes*, 1904, pp. 244-245.

A still more exhaustive work of quite a different nature with which Professor Noreen is at present engaged is one entitled *Ortnamnen i Älfsborgs Län*, of which ten volumes have so far appeared, another volume being now near completion. This will be followed by several volumes more upon the place-names of Älfborg. Thus this county, (region of Dalarna) in Sweden, is given a philological interpretation of all its place-names far more comprehensive than any which has yet

been undertaken for a province in any other country. The importance of the study of place-names for the history of the language and the culture of a country is recognized more and more. The significance of Noreen's work here is that it sets a standard for the conduct of this department of philological work which cannot help but become of the greatest importance for such study in Europe and America in general.

In Denmark the government has recently appropriated a sum of money with which to start a scientific investigation of Danish place-names in conformity with that of the great Swedish Committee on Place-names (*Ortnamnskomitéen*). The leaders of this work in Denmark are Dr. Marius Kristensen and Dr. Henrik Ussing. In Norway the work is represented of course by the excellent work of O. Rygh, whose *Norske Gaardnavne* is well known to many of our members. Of this work the long awaited volume on Nordre Bergenhus Amt is now about to be published.

The Danish Dialect charts made by V. Bennecke and Marius Kristensen are to be completed this year. The Introduction (by M. K.) will be important especially by reason of the wealth of new information on the history of the Danish language which it contains.

Dr. Amund B. Larson, Nordstrand, Norway, is engaged in working out a survey of the principal phonological phenomena of the dialect of Sogn as illustrated in a selected list of words, showing their varying forms for the various parishes of Sogn. This work will probably not be ready for publication for two years or thereabouts. In collaboration with Gerhard Stolz, Dr. Larson has published a work on the language of Bergen, *Bergens Bymaal, Utgit of Bymålslaget*, Kristiania, 1912. The work is based on materials gathered by Mr. Stoltz, who is a native of Bergen and has spoken the Bergen dialect since childhood, while Dr. Larson is responsible for the plan and the execution of the work, which deals in considerable detail with the pronunciation and the grammar of the dialect. Of special interest is the discussion of the vocabulary (pp. 152-234), the Bergen Norwegian being in respect of origin the most composite of all Norwegian dialects.

Dr. George T. Flom spent a part of the summer of 1910 and again 1912 in Aurland, Norway, gathering material for a study of the Aurland dialect, Part I (Introduction, Phonology, Inflections, Phraseology, with texts in phonetic transcription) of which, will be issued during the current year. Part II, Glossary, will aim to give a fairly complete account of the lexicography of the dialect.

At the meeting of the Northern Philological and Historical Association held in Gothenburg, Sweden, August 19-21 Professor Verner Dahlerup outlined a plan for a proposed *Ordbog over det danske Sprog*. Of this work there has so far appeared a privately printed specimen number. Professor Dahlerup announces that the work on the dictionary is now so far advanced that the printing of it can proceed



rapidly. A fuller statement of the nature of the work will be printed in a later number of the Proceedings.

The third number of Jakob Jakobsen's *Etymologisk Ordbog over det norrøne Sprog på Shetland* appeared in August, 1912. Number one appeared in 1908, number two in 1910; the work will be completed by a fourth number which is now in preparation. The work is published by the Carlsberg fund and printed by Vilhelm Prior, Copenhagen. We shall elsewhere review at some length this great work on the linguistic remains of the Norse people in the Isles of Shetland.

In the last two years of his life, 1906-1907, Sophus Bugge was engaged upon a new exhaustive study of the Runic inscription of Rök Östergötland, Sweden, to be based in part on his earlier articles on the inscription and in part on more recent studies of it by other scholars. This work which remained unfinished at his death appeared in 1910 under the title: Sophus Bugge. *Der Runenstein von Rök in Östergötland, Schweden*, nach dem Tode des Verfassers herausgegeben von M. Olson, unter Mitwirkung und mit Beiträgen von Axel Olrik und Erik Brate, pp. 314. It is an interpretation of the inscription with a detailed study of its 500 runes and figures; four full-page plates of the four sides of the stone complete the work.

The latest contributions on the Rökstone are two shorter articles by Hugo Pipping, corresponding member of our Society for Finland. They are published in *Studier i nordisk Filologi*, Helsingfors, the first "Rök-studier", in 1911 and the second "Nytt om Rökstensinskriften", 1912. Especially interesting is the authors solution of the crosses on the top and the back of the stone. Space does not permit a discussion here of the technical questions involved.

The following articles on Swedish runic inscriptions by Otto von Friesen appear in recent issues of *Fornvännen*: "Hvem var Yngvarr enn viðförlí?" 1910, pp. 199-209; "Historiska runinskrifter", 1911, pp. 105-125; "Runinskrifterna på en Koppardosa funnen i Sigtuna", 1912, pp. 1-14. In the second of these which is a continuation of an article that appeared in *Fornvännen* in 1909 the author discusses the Lindbergstones in Vallentuna, Upland, and the Bjälbostone in Östergötland. Especially interesting to Germanic scholars in general will be the article on the copperbox found at Sigtuna on the banks of the Mälaren in 1911. The inscription which has 40 characters (24 of the older series + 16 of the younger) is in the nature of a versified magic incantation against theft. Von Friesen shows that it was inscribed by a Swede about 1040.

Professor Julius E. Olson's excellent edition of Ibsen's *Brand* has recently (April, 1912) been reprinted by the John Anderson Publishing Co. of Chicago, pp. LVI-349. The edition is distinguished by the care with which the text has been edited and by the excellent critical Introduction and Notes. See review of the first edition in *The Journal of English and Germanic Philology*, VIII, pp. 279-282.

Probably the most significant recent American contribution to European history is *Canute the Great and the Rise of Danish Imperialism During the Viking Age*, by Professor Laurence M. Larson of the University of Illinois. The volume appeared in the "Heroes of the Nations" series of G. P. Putnam's Sons, New York and London (pp. 375) in September, 1912; a brief announcement was printed in the *Proceedings*, p. 60, stating that the forthcoming volume was to contain a large amount of wholly new material relative to this hitherto inadequately interpreted period in English history. In fifteen chapters the author tells the story of the ancestry and the heritage of the great king, his ambition, his rise to power and his rule, the establishment of the empire of the North and the collapse of that empire. There are interesting chapters on Northern life and culture in the days of Knut and the historical runic inscriptions are made to yield valuable information on English history of the period. The style is fascinating, the illustrations are nearly all excellent and the Bibliography of sources and critical literature is valuable.

Erik Björkman's *Nordische Personennamen in England*, Halle, 1910, pp. 217, treats of another phase of Scandinavian-English relations. The work presents the whole body of those Old English personal names which by philological tests prove to be of Scandinavian origin. It is the first time that this much needed work has been undertaken and it will easily be seen that it is important historically as well as from the purely linguistic standpoint. In a brief article entitled "Engelska Ortsnamn och deras betydelse som historiska minnesmärken", published in *Nordisk Tidskrift*, 1911, pp. 552-570, Prof. Björkman emphasises the historical importance of the study of English place-names. An exhaustive investigation of *Middle-English Place-names of Scandinavian Origin* by Harold Lindkvist, Part I of which appeared in 1911, will do for the study of the place-names what Björkman has already done for the personal names. Lindkvist's work appears in the *Uppsala Universitets Årsskrift*.

*Icelandica*. An Annual Relating to Iceland and the Fiske Icelandic Collection in Cornell University Library has already been noted in the *Proceedings*, p. 59. During 1912 the fifth volume of this series was published, being a *Bibliography of the Mythical-Heroic Sagas*, by Halldór Hermannsson. The material covers the sagas which since Rafn have come to be known as the *Fornaldarsögur*. The bibliography of the collections of texts, translations and general works is followed by that of the individual sagas. There is an Appendix on Saxo Grammatici *Gesta Danorum*, the *Hvenske Krönike* and the spurious sagas.

The latest addition to American Scandinavian educational literature is Elmquist's *Swedish Grammar*, the Engberg Holmberg Co., Chicago, which is at present in press. The grammar which is intended for high school and University classes, will present the principles of Swedish grammar in thirty lessons with exercises and vocabularies.

The book treats the language as written by the best writers of the present day, the normalised orthography being employed. The colloquial language of conversation will be treated in a separate chapter and we assume that it is on account of the emphasis upon the language of literature that the phonology is relegated to the latter part of the book. We believe that a detailed treatment of Swedish pronunciation right in the beginning would be preferable, since the book is also intended for and will be used by those who have no previous knowledge of the language. But this is not the place for a review. The book is timely and welcome; the advance proofs indicate that it will be much superior to existing English grammars of Swedish.

A school edition of *Arnljot Gelline* with notes and a volume of historical notes and other critical material are among the recent contributions to the study of this masterpiece of Bjørnstjerne Bjørnson. The former is entitled *Arnljot Gelline, Skoleutgave* ved Johan Hertzberg med anmærkninger av adjunkt Albert Moe, p. 87 and of the latter *Om Bjørnstjerne Bjørnsons Arnljot Gelline, oversigter, historiske oplysninger og literære anmærkninger* ved J. Mørland, p. 47. They are published by Gyldendalske Boghandel, Kristiania. Both books are heartily recommended for use with advanced classes in Norwegian, the commentary by Mørland should be in the hands of every student of the work.

In *Bjørnson's Arnljot Gelline* door Prof. Dr. H. Logeman, Ghent, Belgium, which appears in *Onze Eeuw*, 1912 (also as a separate), the author makes the Norwegian-Swedish political relations in the 60's the point of departure for an interpretation of the poem. The significance of the writing of a work with a Swede as the hero at that time is brought out. The study forms a valuable contribution to Bjørnson literature, one of a number of important studies in Scandinavian literature that have come from the Netherlands in recent years.

In *Normandsforbundet* (Kristiania) for May, 1912, pp. 233-250, in an article entitled "Det norske sprogs bruk og utvikling i Amerika" Professor Flom gives an account of the use of the Norwegian language in America in its literary and its dialectal forms, and the changes each has undergone. The most significant contribution of the article is that it shows that whereas literary Norwegian (Riksmåal) is East Norwegian, American literary Norwegian is West Norwegian in character.

The second, third, and fourth volume of Wilhelm Grönbech's monumental work: *Vor Folkeat i Oldtiden* (V. Pios Boghandel, Copenhagen) appeared during 1912. Vol. I, *Lykkemand og Niding*, appeared in 1909 and has been reviewed extensively; see one by Dr. Lee M. Hollander in *The Journal of English and Germanic Philology*, 1910, pp. 269-278, or by Gustaf Cederschöld in *Arkiv för nordisk Filologi*, 1911, pp. 296-299. The present writer believes that Grönbech has in this first work very much overemphasized the motif of revenge in the life of the ancient Teutonic peoples. Vol. II, *Midgård og Manneskelivet*, Vol. III,

Hellighed og Helligdom, and Vol. IV, *Menneskelivet og Guderne* we shall review elsewhere.

Knut Stjerna: *Archæological Essays on Questions connected with the Poem of Beowulf*, translated and edited by John R. Clark Hall, has just been issued as Vol. III in the Extra Series of the Viking Club. The English editor has collected the scattered papers of the gifted young Swedish archeologist dealing with the material things of the English epic and published them in a handsome edition with many beautiful illustrations. Stjerna held that Beowulf was composed in the North. Upon this point Dr. Sydow, Gothenburg, has arrived at a wholly different conclusion, namely that the whole of the Beowulf is English as to place of origin, but that it contains numerous Celtic elements.

M. C. Gertz has completed his edition of *Vitæ Sanctorum Danorum*. In a University publication in 1907, "Knut den helliges Martyr-historie" he had shown that the oldest work, a short Tabula of King Knut's Sanctuary is written by an Englishman who went so far as to use English forms of the names for the Danish warriors who found their death with their martyred king.

*Innledning i Rettsstudiet* ved Nikolaus Gjelsvik, Oslo, 1912. Det norske Samlaget, is an introduction to the study of law. Though the work lies outside the field of interest of our Society it is noted here because of the masterly style of landsmaal in which it is written.

Hjalmar Thuren, who died last January in Copenhagen at the age of thirty-seven, was best known as the author of an excellent work on *The Folksong of the Faeroe Islands*, Copenhagen, 1908, *Folklore Fellow Publications* No. 2 (review by Dr. C. A. Williams in *The Journal of English and Germanic Philology*, 1910, pp. 267-269). The ballad melodies, which Thuren gathered partly by the use of a phonograph during a long stay in the islands, are here published with an excellent commentary on folksong and folkdances in general. Thuren's last work (1911) was an edition of Eskimo melodies from Greenland in which he collaborated with Wm. Thalbitzer, the work being based on Thalbitzer's phonographical collections in Anunasolik. This work forms the first scientific investigation of Eskimo music.

*Old-Lore Miscellany*, Vol. V (in four parts), which has been issued during 1912, contains further notes and short articles on the folk-lore, the dialects and the place-names of Orkney, Shetland, Caithness and Sutherland. There is a discussion of "Orkney Surnames", pp. 28-33, 63-67, by J. Storer Clouston, Shetland Folk-Lore—Further Tales, 16-20, continuation from Vol. IV, by Gilbert Goudie, "An Orkney Township in the Olden Time" with Glossary, pp. 67-72, continued from Vol. IV by John Spence, "Four Shetland Airs" by A. W. Johnston, "Some Old-Time Shetlandic Customs", by John Nicolson, "The Sword-Dance", Papa Stour, Shetland, pp. 175-185 by A. W. Johnston, notes on Sutherland and Caithness surnames, genealogical matter, etc., etc.

*The Gøngu-Hrólfs saga. A Study in Old Norse Philology* is the title of a work by Dr. Jacob W. Hartmann recently (1912) issued from the Columbia University Press. It appears as the fourteenth volume in *The Columbia University Germanic Studies*, which series contains two earlier studies on Norse subjects. Dr. Hartmann first discusses the origin and the general character of the *Fornaldarsögur* (chapter I), which is followed by chapters on the Mss. of the *Gøngu-Hrólfs saga*, the sources and materials of the saga, Gøngu-Hrólfr as an historical character, the geography of the saga, the *Gøngu-Hrólfs-rimur*, appendices on the vocabulary and style of the saga and comparison of parallel passages in the *Gøngu-Hrólfs saga* and the *Knytlingasaga*. The chapter on sources is hardly adequate, otherwise the study is painstaking and appreciative and will be a welcome addition to the literature on the *Fornaldarsögur*.

In "Nabosprog og Grænsedialekter", *Videnskabselskabet's Skrifter*, II, *Hist.-Filos. Klasse*, 1911, No. 4, Kristiania, also issued as a separate, pp. 18, Prof. Dr. John Storm deals with some fundamental questions on the theory of contiguous dialects and inter-dialectal and inter-linguistic loans in border territory. For Norwegian linguistic history the question of Swedish and Danish influence upon the border dialects, and indeed upon Riksmåal pronunciation as well as forms is involved. That the voiced stops *b*, *d*, *g* in certain southwest Norwegian dialects represents influence from a *Gjenbosprog*, Danish in this case, the present writer does not believe, but the author's contribution will be read with interest and profit by students of this phase of language.

Prof. Magnus Olsen, University of Christiania, offers a most valuable and very interestingly written study in Norwegian place-names in a recent volume entitled *Stedsnavnestudier*, published by H. Aschehoug & Co., Kria, 1912 (pp. 130). The author discusses in chapter I certain names which have parallels in runic inscriptions, in chapter II takes in place-names. Among the names that are treated in the following chapters are *Amle*, *Hurum*, *Solgr*, *Valdres*, *Lerdal*, *Öraker* and *Fittjung*, which last name is discussed (pp. 63-76) in connection with *Hávamál*, 78.

*Altnordische Namenstudien* (*Acta Germanica*, Neue Reihe, I) by Hans Naumann, Berlin, 1912, pp. 194 aims to offer a survey of Old Norse names in their relation to Germanic names in general. "Das so oft ersehnte altnordische Namenbuch sollte natürlich damit noch nicht geliefert werden, wohl aber ein Beitrag zur Vorbereitung für dies und für das gleichfalls noch zu schreibende germanische Namenbuch" (Vorwort, 1). Arranged alphabetically under the themes, or stems represented in the names the author lists the occurrences of 132 general Germanic themes, pp. 10-76; 167 Old Norse-West Gmc. themes, pp. 77-117; 195 exclusively North-Gmc. themes, pp. 117-133; and 30 East Scandinavian themes lacking in Old Norse. Then follows a discussion of O. N. diminutives, foreign names in O. N., geographical

differences as between Icelandic, Norwegian, Danish and Swedish names, mythological names, and names from the heroic saga. It is a surprising result that O. N. names have more themes in common with Old German names than with Old English (p. 115) and one that would seem to be significant historically.

Another recent and very important contribution to this field of Germanics is M. Schöpfung's *Wörterbuch der altgermanischen Personen- und Völkernamen*, Heidelberg, 1911, pp. XXV + 309. The work is a critical collection of all the Gmc. names and all their occurrences down to the time of Justinian, i. e. the oldest stratum of Gmc. names in classical literature and inscriptions. The evidence of the names for old Germanic phonology, inflexions and word-formation is treated briefly in the Introduction. The extensive bibliography of critical literature is valuable and the inclusion of all "Belege" of names is a commendable idea. There is an ethnographic index and an etymological index.

Dr. Kr. Kålund has recently prepared an edition of the *Sturlungasaga for the "kongelige nordiske Oldskriftsselskab"*, and has at present in preparation an edition of the literary remains of Arne Magnussen the Icelandic founder of the arnamagnean collection. According to the plan the work which is to be published by the Carlsberg Fund will fall into four parts: 1, Embedsskrivelser til og fra Arne Magnussen (særlig fra hans ophold paa Island som kgl. kommissær 1702-1712), 2, Brevveksling (islandsk) med Torfæus, 3, Arne Magnussens övriga brevveksling, 4, Litterære optegnelser af Arne Magnussen, biografier om ham og samtidige, og andre samtidige udtalelser angaaende ham. Dr. Kålund will also continue the editing af *Alfræði islensk for Samfund til udgivelse af gammel nordisk Litteratur*.

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"Strindbergarne" is the name adopted by "a group of men in Chicago joined together for the purpose of spreading the knowledge of August Strindberg's writing, through presentations of plays by him on the stage, in English and Swedish, through translations of his works and through critical expository studies".

The members of the group meet on the third Saturday every month at luncheon or dinner; at each meeting someone should be prepared to present to the group some aspect of Strindberg's life or authorship.

The work of the group is directed by a committee consisting of a chairman, a secretary and two other members.

Persons interested in the work of the group may be invited to join it if their names have been proposed by the committee and approved by all members present at any meeting. Persons thus invited become members on payment of an initiation fee of 50 cents.

The Society numbers at present thirty-five. The President is A. G. S. Josephson, the Secretary is Werner Melinder.

